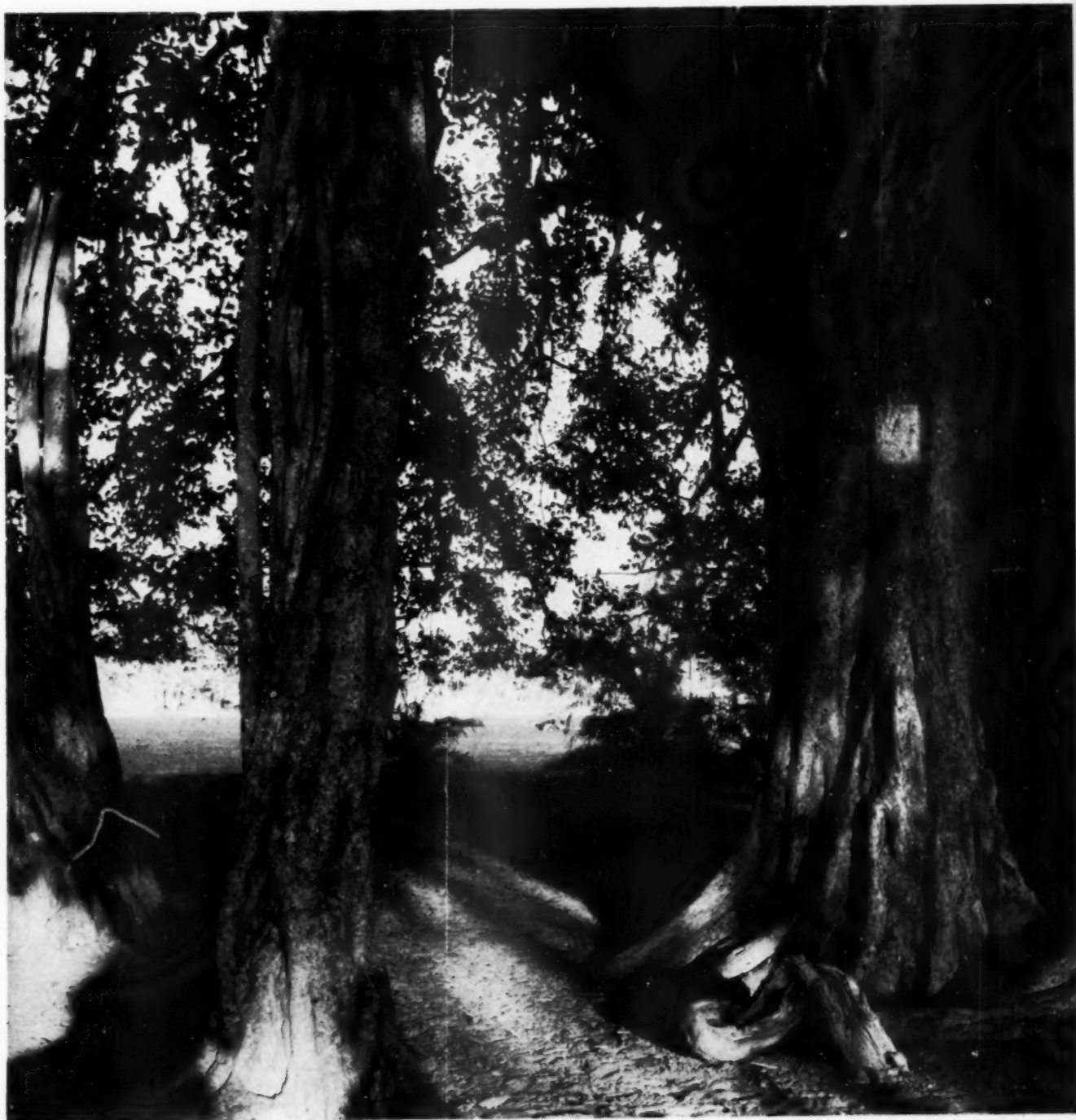


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MISSIONS

An International Baptist Magazine



SEPTEMBER 1958



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September, 1958

MISSIONS

An International Baptist Magazine

Vol. 156

September 1958

No. 7

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Banyan tree at Bhimpore, West Bengal, India. See first editorial paragraph, page 13.

Picture Credits

Page 5, Busto, Camaguey; cover, pp. 22-25, John C. Slemp; pp. 20-21, Edwin H. Tuller.

MISSIONS

September Quiz

1. To this day American Baptists have been responsible for work among the Swatow dialect group, which was the first Protestant church in China composed of Chinese members. Name the city and year work started.

2. Seventy-five per cent of the population of Haiti are unemployed. Some people are lucky enough to earn (1) \$500 a year; (2) \$150; (3) \$50. Which is correct?

3. In which state are the Christian forces faced with a new missionary challenge?

4. In the Los Angeles area forty-four churches have been started since 1945. Of that total, how many were started since January 1, 1957?

5. Central and East Germany have been Protestant since the time of Martin Luther, while West Germany is largely Roman Catholic. True or false?

6. Beginning with a membership of 10 in May, 1947, a church now has a membership of 435. Name the church.

7. Instead of a gift exchange at Christmastime, what group combined the money and sent it to the Central Baptist Children's Home, Lake Villa, Ill.?

8. Who are as much a part of us as our appointed missionaries?

9. The American Baptist world mission is vitally related to the ecumenical movement—to ————. Fill in the blanks.

10. Name the two American Baptist missionaries on the Hong Kong advisory committee of Church World Service.

11. American Baptists have about two dozen missionaries at work in Thailand. True or False?

12. Who can no longer eat an apple without remembering the sacrifice of Baptists of South India?

13. The Valley Church, Walnut Creek, Calif., now has a membership of (1) 325; (2) 250; (3) 185. Which is correct?

14. Name the missionaries who are to inaugurate a new Belgian Congo program.

15. Who were the first Americans to speak to a Baptist audience in Latvia since the Second World War, when they visited Riga?

16. Thomasine Allen received an Imperial Decoration in recognition of outstanding service. How many years has she been a missionary in Japan?

17. The First Baptist Church, Evansville, Ind., now sponsors (1) three; (2) one; (3) five missionary families. Which is correct?

18. How many Baptist churches are there in the Soviet Union?

Answers to Quiz on Page 46

September, 1958



Student Council listens to the case for an amended constitution.

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In our missile age, we have learned to shoot rockets into space, to load them with earth destroying explosives, to aim these at any continent, island or sea.

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Newsbriefs

Baptist Meeting Held in Europe

At least nine American Baptists attended the meeting of the European Baptist Congress held in Berlin, Germany, July 26-August 2, and the meeting of the executive committee of the Baptist World Alliance held in Zurich, Switzerland, August 2-8. They are R. Dean Goodwin, of New York, N.Y.; V. Carney Hargroves, of Germantown, Pa.; Samuel Proctor, of Richmond, Va.; Mrs. Maurice B. Hodge, of Portland, Oreg.; Mrs. Leslie E. Swain, of Craigville, Mass.; W. Hubert Porter, of New York, N.Y.; C. Emanuel Carlson, of Washington, D.C.; Adolph Klaupiks, of Washington, D.C.; and William B. Lippard, of Yonkers, N.Y.

Lindlands to Inaugurate New Congo Program

"Next stop for us," wrote Mr. and Mrs. P. R. Lindland last summer after a year of study in Belgium, "is Leopoldville in the Belgian Congo, where we shall serve as guardians to the children of our Congo missionaries." The education of their children has always presented something of a problem to Congo missionaries. And through the years, various solutions have been attempted, ranging from leaving them behind, to education-by-mother on the field. This year, the Congo mission is conducting a dormitory project, by which the children will attend public school in Leopoldville, thus having all the advantages of normal school life, and "live in" with a missionary family for the atmosphere of family life.

Two Denominations Sponsor U.N. Seminar

The annual United Nations and Foreign Policy Seminar, of the Council on Christian Social Progress of the American Baptist Convention, will have an important new feature this year, as it will be sponsored also by the National Baptist Convention, U.S.A., Inc. Robert E. L. Hardemon, National Baptist accredited representative at the U.N., and Mrs. George B. Martin, American Baptist accredited representative at the U.N., have announced the dates as September 29 to October 1. Registration fee is \$3.00, and delegations are being limited to fifty from each convention. Registrations may be sent to the Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y. A highlight of the program will be an address

on the Middle East by an outstanding authority.

American Baptists Visit France

The Baptist Church, at Denain, France, Jules Thobois, pastor, recently observed its 100th anniversary. Attending the meeting were Dr. and Mrs. Walter E. Woodbury, who were touring among the Baptist churches of Europe in the interest of stimulating an evangelistic program. Dr. Woodbury, director of evangelism for the Pennsylvania Baptist Convention, is touring Europe under the auspices of the American Baptist Foreign Mission Societies. At the anniversary celebration, greetings were brought by Henri Vincent, president of the French Federation of Evangelical Baptist Churches, whose father, Francois, and grandfather had both been pastors of the church. The historical sketch was presented by George Rousseau, and the sermon was preached by Dr. Woodbury.

Kodiak Church Pays Tribute to Mary Setzekorn

The Community Baptist Church, Kodiak, Alaska, recently paid tribute to Mary Setzekorn. She devoted nearly nineteen years of service at the Kodiak Baptist Children's Home. Most of these years were spent at Baker Cottage in Ouzinkie. Now that the children from there are being moved to Kodiak, Miss Setzekorn will go to another field. An informal reception was held at the close of the service.

Hartford Church To Remain Downtown

The Central Baptist Church, Hartford, Conn., in cooperation with other downtown churches, has been studying its function as an inner-city church. The pastor, Clayton F. Smith, has an-

nounced that at a recent business meeting the church decided to remain in the inner city and to expand its program to meet the needs of a city ministry. *The Hartford Times* carried an editorial expressing warm appreciation. It said, in part: "The decision of the Central Baptist Church membership to establish an expanded ministry in the downtown area is a most commendable one. The plans contemplate a week-day recreation program for young people and a day-care center for working mothers."

School Superintendent Honored in India

K. C. Mohapatra, retiring superintendent of the technical section of the Christian High and Technical School, Balasore, Orissa, India, was recently presented with an illuminated citation in recognition of his thirty-eight years of service to that institution. The citation, signed by the district magistrate, commended Mr. Mohapatra for his sense of larger responsibility to the district of Balasore and to the state of Orissa.

Russell H. Bishop Goes to Cleveland

Russell H. Bishop, minister of the First Baptist Church, Newton Centre, Mass., for nearly ten years, will become minister of the First Baptist Church, Cleveland, Ohio, October 1. He succeeds Harold Cooke Phillips, minister of the Cleveland church since 1928, who is retiring. This church has a membership of nearly two thousand and an annual budget of \$170,000. Mr. Bishop, a graduate of Syracuse University and of Colgate Rochester Divinity School, formerly held pastorates in Ardmore and Erie, Pa., and in Pittsford, N.Y. Prior to his resignation, July 30, he was president of Massachusetts Council of Churches. Mr.



Receiving citation in India. Left to right: Isaac Nayak, new superintendent; K. C. Mohapatra; Lynn Hunwick, missionary principal; and K. P. Behera, headmaster, academic section, Christian High and Technical School

MISSIONS



Bishop



Shearman



Allen



Tobey



Swope

and Mrs. Bishop have three children: Russell, Jr., Leonard, and Mary Jo.

Andover Newton Appoints Placement Director

Evan John Shearman, pastor of the Church-in-the-Garden, Garden City, N.Y., since 1949, will become the director of placement at Andover Newton Theological School, Newton Centre, Mass., on October 1. Dr. Shearman was program coordinator of the Council on Finance and Promotion of the American Baptist Convention from 1945 to 1949. Earlier pastorates included two in Massachusetts, at Woburn and Springfield, and one in Brooklyn, N.Y. Dr. Shearman is president of the New York State Baptist Ministers' Council, a member of the executive committee of the New York State Baptist Convention, former moderator of the Long Island Baptist Association, and a former trustee of Andover Newton Theological School.

Rodriguez Accepts New Position

Oscar Rodriguez, American Baptist general missionary to Cuba since 1947, was elected executive secretary and director of promotion of the newly reorganized Puerto Rico Baptist Convention, effective September 1. In

July, he was presented with a scroll in recognition of his service in Cuba. Until new assignments are made, Aaron F. Webber will replace Dr. Rodriguez as general missionary. Mr. Webber was general missionary in Puerto Rico before becoming field representative for Latin America last April. The reorganization of the convention in Puerto Rico removes it from the status of a mission field and makes it a self-governing Baptist body.

Baptist Appointed Head of Army Chaplains

Frank A. Tobey, an American Baptist, was recently appointed chief of Army chaplains, to succeed Patrick J. Ryan, a Roman Catholic, who will retire November 1, after thirty years of service. Chaplain Tobey has been deputy chief of Army chaplains since 1954. He is a native of Everett, Mass., and a graduate of Gordon College and Gordon Theological Seminary, Boston, Mass. He held pastorates in Massachusetts and Connecticut before entering the Chaplains Corps in 1938.

Paul C. Allen 'Crusader' Editor

Paul C. Allen was recently elected editor of *Crusader*. Since 1954, Mr. Allen served as editor of the *Savanna*

Times-Journal, a daily newspaper, and the *Galena Gazette*, a semi-weekly paper, both located in Illinois. He is a graduate of Wheaton College and Northern Baptist Theological Seminary. He served churches in Oak Park, Chicago, and Bradford, all in Illinois. From 1945 to 1948, Mr. Allen was executive secretary of the Chicago Baptist Association and, from 1948 to 1952, he was associate editor of *Crusader*. He was on active duty with the U.S. Navy in the South Pacific from 1943 to 1945, and also served for twenty months during the Korean War. He won a number of awards for excellence in the editorial field.

George Wendell Swope Accepts New Pastorate

Pastor of the First Baptist Church, East Orange, N.J., since May, 1954, George Wendell Swope became pastor of the First Baptist Church, Kenova, W.Va., August 31. The Kenova church has a membership of about fifteen hundred, a church-school enrollment of one thousand, and an annual budget of \$100,000. Before becoming pastor of the East Orange church, Dr. Swope had served as secretary of urban work, church extension, and evangelism for the New Jersey Baptist Convention; director of Christian education and evangelism for the Baptist city societies of metropolitan New York; and Eastern area director of evangelism for the American Baptist Home Mission Societies.

Young People Renovate Buildings

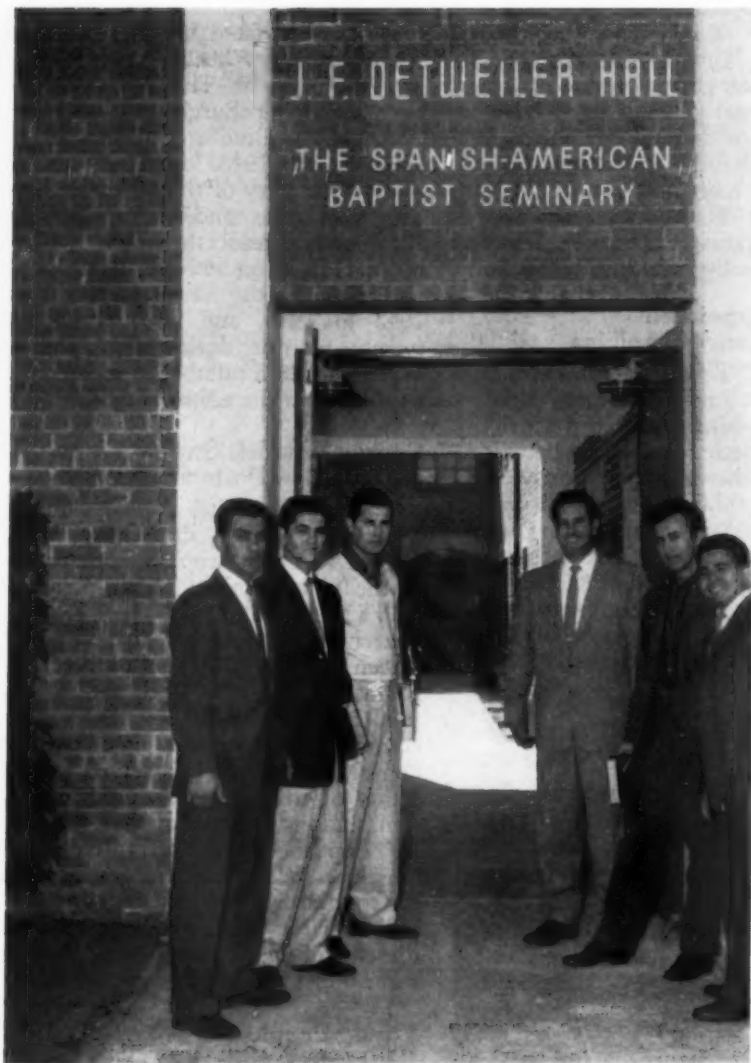
Nine major building and renovation projects, ranging from the construction of a thirty-two-foot dock to the redecoration of the camp store, were completed this summer by the Fellowship Builders, a group of eleven young people working at the American Baptist Assembly, Green Lake, Wis. This year, as in the past, the annual project was directed by Rodney M. Britten, director of the department of camps and conferences of The Board of Education and Publication. This year the group extended the sand beach in the Anderson camping area, built a bridge



Receiving scroll in Cuba. Left to right: Victor Lobaina, secretary, Baptist Convention of Cuba, and pastor at Bayamo; Oscar Rodriguez; Mrs. Rodriguez; and Pascual Lorente, president of the Baptist Convention of Cuba

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over the small Velveeta River, cleared and graded a parking lot, prepared an amphitheater stage, erected bulletin boards, and decorated seven Indian-style tepees.

Trailer Chapel Work To Expand in Detroit

Mary Murray, an American Baptist missionary serving in the Detroit area, reports that the Joy Road Baptist Chapel voted to assume its own expenses and to support a part-time pastor. This arrangement permits Miss Murray, who formerly served as pastor in conjunction with her ministry to trailer camps in the area, to devote full time to the trailer ministry. She plans to begin Sunday services in a park where she has held week-day services for several years. Young people from the Grand River Avenue Baptist Church hold meetings in one of the large trailer parks.

Leadership Development Stressed in New England

Recently, a group of American Baptist representatives from six New England states formed the New England Council on Church Leadership Development. The purpose of the council is to develop a program to secure adequately trained leaders for the Baptist churches in New England. The council intends to sponsor an information bureau to assist pastors and churches concerned with placement; promote a recruitment emphasis that will challenge high-caliber youth to enter church vocations; sponsor an in-service-training program of study for pastors, and possibly laymen; and encourage churches to pay adequate salaries for ministerial personnel.

Evansville Church Expands Missionary Interest

The First Baptist Church, Evansville, Ind., A. E. McKenney, pastor, has assumed responsibility for one-half the salary of Rev. and Mrs. George T. King, newly appointed missionaries to Alaska. The church also gave them a station wagon, which is essential to their work. This is the fifth missionary family sponsored by the Evansville church. The others are: Mary Mills, El Salvador; Rev. and Mrs. Howard Houston, Philippines; Rev. and Mrs. C. R. Erickson, Burma; and Alice M. Findlay, South India. The Kings will be stationed at Cordova, where they will supervise the Community Hospital and serve the Community Baptist Church.

In a Word Or Two

■ James C. Miller, of Gauley Bridge, W.Va., was elected national president of the Baptist Youth Fellow-

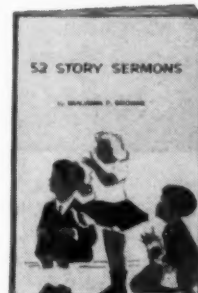
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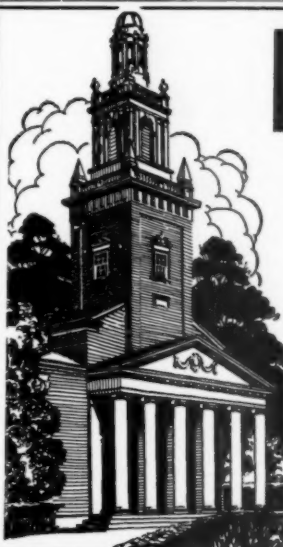


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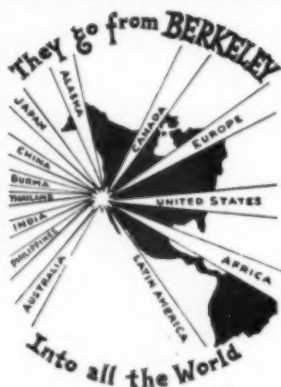
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ship at the annual session of the national council held recently at Green Lake, Wis.

■ Mrs. Erich Bambe, president of the Baptist Women's League in Germany, visited Baptist women's groups in the United States during this past summer as a guest of the Woman's American Baptist Foreign Mission Society.

■ Officers of the First Baptist Church, Merchantville, N.J., Samuel A. Jeanes, pastor, recently took part in a ground-breaking ceremony for a new \$135,000 educational building.

■ A record attendance of 8,022 young people of high-school and college age met in Toronto, Canada, for the Baptist Youth World Conference, sponsored by the Baptist World Alliance. Prime Minister John Diefenbaker, of Canada, a Baptist layman, spoke to a Sunday night rally of 15,000 delegates and visitors.

■ Herbert Gezork, president of Andover Newton Theological School, Newton Centre, Mass., was recently elected president of the American Baptist Education Association. Other officers elected included the vice-president, Reuben P. Jeschke, of Sioux Falls, S.Dak.; and the secretary-treasurer, Earl F. Spencer, State College, Pa.

■ In less than four months after returning to the United States, nineteen American Baptists, who made an around-the-world tour to visit mission work, have spoken approximately four hundred times to audiences totaling at least 100,000.

■ John W. Thomas, executive director of the Council on Christian Social Progress, and Mrs. Leslie E. Swain, of Craigville, Mass., and a former president of the American Baptist Convention, received honorary doctor's degrees at Franklin College, Ind., at the spring commencement.

■ Three appointments were recently made in the division of church extension by the American Baptist Home Mission Societies: Wesley Dixon, administrative associate; G. Kenneth Holliday and Walter P. Holbert, field representatives.

Meeting

COUNCIL ON MISSIONARY COOPERATION

The regular meeting of the Administrative Committee of the Council on Missionary Cooperation, American Baptist Convention, will be held in New York, N.Y., Thursday, October 2.

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Only the Church Unites Germany

Tragedy is building up in Germany. Central and East Germany have been Protestant since the time of Martin Luther, while West Germany is largely Roman Catholic. In East and West, however, the Evangelical Church in Germany has retained its oneness and continuity. In fact, this church is the one uniting bond that remains in an otherwise completely divided country. Last spring, when the church held its annual meeting in East Berlin, under the presidency of Bishop Otto Dibelius, now over eighty years of age, a mob tried to break up the meeting. However, neither the bishop nor the 120 delegates were daunted. For four days they discussed their situation, and despite the fact that they were behind the Iron Curtain, the bishop spoke openly of what the Communist Party was trying to do to the church.

Offenses Against The Church

Offenses now being committed against the church are similar to those perpetrated under Hitler two decades ago. For example: Communist education includes early inculcation of atheism; for some time party members and the military have been forced to leave the church, but now the program is being stepped up to include everyone; Bibles are being taken away from students; students are told they must either recant their Christian faith or leave school; an adult partnership has been inaugurated to take the place of Christian marriage; at funerals, antiresurrection orations are given; induction of youth into the *Jugendweihe* includes the giving of an "anti-Bible," entitled *Cosmic Super Space and Man on Earth*.

Bishop Calls For Manifesto

Dibelius ended his address by saying: "A road of history trod by mankind for thousands of years is reaching its terminus. God has opened the gate toward a new living relationship for all nations. It is up to those who can see his hand, to enter the gate in valor and virtue. It is our calling, then, to proclaim to the peoples of the earth a new international ethos, in the name of Christ. In communion and cooperation with the entire ecumenical fellowship, our church should direct to the nations an ecumenical manifesto which might be read again and again in all Christian

congregations . . . the church could be instrumental in making men realize . . . a new landmark has been erected in our century to reveal the path to fulfillment in truth."

Church Speaks In Algeria

In a message to Protestants in Algeria, the Regional Council of the French Reformed Church in Algeria says that it is delighted about signs of reconciliation between North Africans and Europeans, and "once more asks all believers to make a real effort to fulfill their task of reconciliation and not to give up working for equal peace and justice for all."

Irish Methodists Oppose Ordination of Women

The Methodists of Ireland are overwhelmingly opposed to the ordination of women, according to a poll in the church's seven districts. A survey showed that 2,800 voters found women "unacceptable" as pastors, and that 1,370 found no theological bar to women ministers. More than two to one is conclusive enough!

Swiss Protestants And Conscientious Objectors

At the annual meeting of the Swiss Protestant Federation, delegates were urged to continue their efforts to have civilian service recognized for conscientious objectors as an alternative to military service. The federation also named a committee to study the problem of nuclear arms in Switzerland and to present its report at a special meeting to be called by the chairman in the near future.

East German Pastors Are Sentenced

Recently, a sixty-seven-year-old pastor in East Germany was sentenced to three and a half years in prison for "dealings with the West, disparaging the Government, and general agitation along the same lines as Bishop Dibelius." Another pastor was given a four-month sentence "for disparaging remarks about youth dedications" (*Jugendweihe*).

125 Pigs for 125 Boys

An appeal has gone out from Heifer Project, Inc., headquarters in Maryland, for 125 pigs for 125 boys in Ecuador who are anxious to start in business. According to the director of Church World Service, "it is worth the income a boy would get from nine months manual labor, and the ownership of a pig makes each boy the respected member of a sort of 'middle class'—very important to his own and his country's economy."

MISSIONS

Letters...

TO THE EDITOR

SIR: In your account of the convention action on headquarters location, the following statement occurs as a comment on the Tiller motion that the vote for Valley Forge be made unanimous: "A handful of diehards, however, made that happy ending impossible of fulfillment."

I do not wish to object to the compromise necessary to some solution of the impasse to which the convention had come. The fatigue and frustration made some such outcome inevitable.

My objection is to the editorial comment about the "happy ending," a thoughtless remark in which I am sure a great many people share. Why is it all-important to have a "happy ending"? What is accomplished among Baptists by glossing over real differences in judgment and conviction by the final pretense that they really exist no longer? Many of us felt that Valley Forge was a poor choice. What gain to anyone if we "voted" for it while still of the same mind?

JOHN B. SPENCER

Chicago, Ill.

SIR: In your June issue you quite properly give generous commendation and high praise to "John A. Lavender, leader of the Chicago group, [who] made a statement that should go down in American Baptist history for its eloquence, its conciliatory spirit, its deep Christian content."

"Mr. Lavender declared that it was not God's will for American Baptists to go away from Cincinnati divided. There were, he said, values of Christian unity, of reconciliation, of working together harmoniously. So the Chicago group had authorized him to say that it was now time to close ranks in favor of Valley Forge, in order that the entire American Baptist family might be together in one place and in one spirit at the earliest moment possible."

Surely, as you state, "American Baptist democracy had," in that gracious gesture, reached "its finest hour."

What, however, must be said of the Valley Forge group, which presumably insisted upon its offer being accepted even though "it became evident that the deadlock could not be broken without compromise?"

R. E. E. HARKNESS

Chester, Pa.

SIR: For several years the American Baptist Convention has held its annual meeting in cities where the physical set-up is not particularly good. In Chicago, Philadelphia, and particularly in Cincinnati, the auditorium was a great distance from the hotels. In Cincinnati, it took an hour on a bus to get to it and another hour to get back. It took half an hour in a taxicab and it cost five people seventy-five cents each.

Should not the convention think seriously of choosing four or five convention cities that can handle a convention of this kind? Perhaps Atlantic City in the East; Cleveland and Denver in the Central area; San Francisco, and, in a year or two, Portland, on the West Coast. These cities, with the exception of Portland, now have, and Portland will have in about two years, adequate convention halls—in walking distance from the hotels.

There is a great deal of feeling, too, that we do not need an annual convention—that a biennial or triennial convention would be adequate.

HERBERT W. HANSEN

Scarsdale, N.Y.

September, 1958

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for
MISSIONS
Magazine
first



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MISSIONS

An International Baptist Magazine

152 Madison Avenue

New York 16, N. Y.

SIR: After much reflection upon the Cincinnati convention, I should like, as a pastor, to be permitted to state some respectful and well-meaning criticism of our present denominational structure.

Those of us who stand in the free-church tradition believe that the church of Jesus Christ exists only in its individual congregations. The sum total of the local units makes up the church universal. As Baptists we hold to the conviction that each individual church has complete power and authority from Jesus Christ, and therefore is completely autonomous and independent.

The one unique feature of our fellowship is what has been called "the cooperating principle." Because of the inability of a local congregation by itself to carry on extensive missionary and Christian education work outside the bounds of its own parish, we have banded together in associations of churches to bear witness to our common unity and purpose in Christ.

Instead of expanding the associational principle, however, we have continued up to this day with the pattern of national conventions composed of delegates from the churches. Many people have defended this by saying that it maintains the organic unity of our denomination without losing any local autonomy. I cannot agree with this.

I should like to render the opinion that there is need for a drastic overhauling of our denominational structure in the direction of the extension of the associational principle.

The irony of our democratic witness, as revealed by the convention in Cincinnati, is that we have precious little practical democracy on the national level. Democracy implies a government by the people, but when expense and distance prevent some of the smaller churches from sending delegates, they are, in effect, not represented.

Our local association (Monroe), which is one of the strongest in New York, had twenty-four out of thirty-eight churches not represented at the recent convention. This does not mean that they had no opinions on convention matters. It does mean that these twenty-four churches (and you could multiply this the country over) had no way of communicating their specific desires to their brethren meeting in convention. This ought not to be.

For the sake of efficiency and solidarity we need to move in the direction of a representative form of church polity. In my opinion, this form of a democratic organization would stimulate interest and participation of the most able and qualified pastoral and lay leadership, who would truly represent the will of the churches. Associational and state delegates could be sent to the state and national meetings, with all expenses paid. They would form an effective chain-of-command from the bottom up, rather than from the top down.

GEORGE L. EARNshaw, JR.

Penfield, N.Y.

SIR: We are very grateful for the loving, thoughtful care that hundreds of people have put into sending used Christmas cards to us here in Mandalay. The response has been so great that we have a bountiful stockpile on hand.

We now have on hand nearly half a million used cards. So, please do not send any more during 1958. By the time another year rolls round, we may possibly need more.

LEONARD AND MARGARET CRAIN
Mandalay, Burma

SIR: We enjoy MISSIONS magazine very much and use it in our Woman's Society programs. The work is very interesting.

MRS. GEORGIA SMITH

Bandon, Oreg.



As I See It

By WILLIAM B. LIPPARD

I DID NOT ATTEND the Cincinnati convention. Its dates coincided with the dates of the fiftieth reunion of my class at Yale. Since a fiftieth college reunion comes once in a lifetime, I gave it priority.

All I know about the convention is based on what I read in *The New York Times* at breakfast each morning in New Haven, on what my pastor reported to our church on his return, and on what Dr. Slemp reported in the June issue of *Missions*.

I favored keeping American Baptist headquarters in New York. But I accept the Valley Forge decision and consider the question settled. Although it cannot be reopened, I could wish that the vote had been decidedly larger. In any case, what was done at Cincinnati prompts certain observations and raises disquieting questions.

Cincinnati evidenced that Baptists are gradually coming to accept their annual convention as an authoritarian body, somewhat like the Presbyterian General Assembly. This is as it should be. The times in which we live call for such a Baptist evolution, with the recognition of more authority by the convention, and, as a logical corollary, the assignment of more power to the General Council, which is the convention between sessions. The Valley Forge decision thus marks an important milestone in the life of American Baptists. We are coming to be "The American Baptist Church."

What happened at Cincinnati also calls for some thoroughgoing, constructive changes in our convention procedure. The late Governor Alfred E. Smith often said, "Let's look at the record." So let us look at the Cincinnati record. Of the 3,713 registered delegates, the record shows that not all of them voted, whether in the total New York vote of 3,102, or in the Chicago vote of 2,233, or in the final Valley Forge vote of 2,032, notwithstanding the urgent plea from a Chicago delegate to switch votes from Chicago to Valley Forge. Some delegates registered for one day, perhaps two days; others found the Cincinnati heat insufferable and remained away; still others went home early; and when Valley Forge was up for final decision,

a huge number had become so indifferent as to abstain from voting. Soviet Russia often does that at the United Nations! Is it a fair criticism that the absentees were negligent in duty, and that the Russian-style abstainers were remiss in responsibility? A minority of 37 per cent of the Cincinnati registration thus settled the question of headquarters.

Moreover, the 1,477 votes for Valley Forge almost certainly represented fewer than 1,000 churches, or 15 per cent of the total in the convention. The 15 per cent thus settled what should have been of vital concern to the other 85 per cent, who must now help provide the millions of dollars for new office buildings, moving expenses from New York, and the recruitment of hundreds of new personnel. And it is fair to assume that all voters—indeed, the entire 3,713 delegates—had no instructions from their churches. My own church, for example, gave no instructions to its three delegates.

Such facts reveal a glaring weakness in our evolving ecclesiasticism. We have had only minority representation of the churches at every convention we have held, with the possible exception of Grand Rapids in 1946. Nor have these been church-instructed delegates. If a delegate represents a church and votes in its behalf, he should act in accord with the formally expressed sentiments and convictions of his church. Something needs to be done, so that hereafter a majority of churches will always be represented by delegates who will really represent them.

In an interesting report of the Southern Baptist Convention at Houston, Texas, last May, which I read in a Southern Baptist paper, its editor included this brief news item:

Dr. Edwin T. Dahlberg, president of the National Council of the Churches of Christ in the United States, was present at the Houston convention. He was just another messenger [Southern Baptists dislike the term "delegate"] to the convention. He was never officially recognized.

To me it seems utterly incredible that a distinguished minister of Jesus Christ, who is both a Southern and an American Baptist by virtue of the

fact that his church is affiliated with and supports both conventions, who has been awarded the highest honor that can be conferred by Protestant Christianity in the United States, should thus be totally ignored by the Southern Baptist Convention.

Long ago it was said and written, "A prophet is not without honor save in his own country, and in his own house." Southern Baptist ecclesiastical isolationism, as evidenced by the adamant, total refusal to cooperate with other Christians in the United States and around the world, surely manifests itself in curious ways. I wonder if the failure of the Southern Baptist Convention to recognize and congratulate one of its own ministers because of the honor that has come to him, may have been prompted by an uneasy fear among the officary. Such public recognition of Dr. Dahlberg might have prompted some younger and more forward-looking ministers in the Southern Convention to ask embarrassing questions as to why Southern Baptists continue their isolationism in a world and at a time when cooperation and fraternal fellowship have become of imperative necessity.

While Southern and American Baptists met in annual conventions in Houston and Cincinnati, respectively, Congregational Christians held their annual meeting in Boston. In the election of a president their convention did something unprecedented. The presiding officer has the title of moderator. Unanimously elected to that office by 3,000 delegates, representing 1,329,632 church members, who had come from the forty-eight states and from Hawaii and Puerto Rico, was Ray E. Phillips, for forty years a missionary in South Africa. That Boston election was regarded as of such high significance that *The New York Times* headlined its news story: "South Africa Missionary Gets Top Post in Congregational Christian Churches."

Under Dr. Phillips' presidential leadership during the current year, the Congregational Christian Churches will experience a new missionary-mindedness, and a new awareness of the importance of the missionary movement in today's world.

The American Baptist Convention is now fifty-one years old, having celebrated its fiftieth birthday in Philadelphia last year. During these fifty-one years, many distinguished preachers, eminent educators, outstanding laymen, and renowned women leaders (a fourth serves us this year) have served as presidents of the convention. In all the fifty-one years, however, the nominating committee has never presented the name of a missionary for that high office.

MISSIONS

EDITORIALS

PICTURED on the front cover of this issue is a giant banyan tree at Bhimpore, West Bengal, India. To the left of the main trunk are two of several subsidiary trunks, which were formed from aerial roots let down from the branches above them. That is the way the banyan tree grows. Once rooted in the soil, it is there to stay. The branches of a single tree may become expansive enough to shelter thousands of men. And so it is with Christianity. Once rooted in the soil of a nation, it, too, is there to stay. From the branches of its main trunk go down aerial roots to form additional trunks, making it possible for the tree to grow to massive proportions. All of which is a parable for those who say that the task of overseas missions is finished. Quite emphatically, the task of overseas missions is not finished! As the articles in this issue by August M. Hintz and Edwin H. Tuller point out, the form of overseas missions may change, but the missionary objective continues. Writes Dr. Hintz: "Our task is not finished—it has only begun!" And Dr. Tuller: "The day of overseas missions is not over, nor will it be in the foreseeable future." It is in this confidence that we should approach this year's World Fellowship Offering. A new day of missionary opportunity has dawned, and all who help to reach the goal of \$450,000 will have a share in furnishing the tools for that new day. Then let there be an end to saying that the day of missions is over. Let us start talking about the *new* day—and do something about it!

New Challenge In Alaska

NOW THAT Alaska is to become the forty-ninth state of the United States, Christian forces there are confronted with a new missionary challenge. What course will the new state take? Will it become more Christian or less Christian as a state than it was as a territory? There is fear, perhaps well founded, that, following the example of Nevada, Alaska may legalize gambling as a means to "easy money" and a quickly balanced budget. Sensing the possibility of that step toward making the new state a "moral and spiritual disaster area," Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., and president of the National Council of Churches, expresses the hope that Alaska "will not permit the luster of the newest star in the American flag to be dimmed by the legalizing of gambling in what will be our largest state. . . . This is of particular concern to American parents in view of thousands of young servicemen in the armed forces of the Alaskan command, averaging nineteen years of age." It is of concern also to us as American

Baptists. The new state offers a new missionary challenge. That challenge is to make the Christian manner of life seen and heard throughout the land. Our missionary forces there should be greatly increased. New areas of work should be established at the earliest date possible. Alaska must not become a "moral and spiritual disaster area."

'Responsibilities In Daily Work'

IN ITS Labor Sunday Message this year, the National Council of Churches calls upon the worker, the union member, the union leader, and the leader of management to recognize their special responsibilities to society. It also calls upon church people to "guard against hasty judgments" in labor-management disputes or other economic tensions, and to "move toward informed and thoughtful weighing of the rights and responsibilities of all involved." Welcoming "the continued and recently increased efforts" of organized labor to rid itself of corrupt and unethical practices, the statement challenges organized business groups also "to subject themselves to self-analysis and corrective action." The statement then takes note of the concern of the churches for "the difficulties and hardships suffered by a vast number of workers as a result of depressed economic conditions." Back of "impersonal statistics" it points to "the needs of individual men, women, and children, which should stir us to such remedial action as may be required . . ." Then, after referring to the basic right of everyone "to protection against unemployment," as incorporated in the Universal Declaration of Human Rights, the message points out that this "admirable aim" is still to be attained throughout the world. Continuing with reference to the Declaration, the message says: "We cannot recall too often its concern for presumption of innocence until proof of guilt; for freedom of thought, conscience, and religion, and freedom of expression; for the right to association and peaceful assembly; for social security; for educational opportunity; and for 'a standard of living adequate for health and well-being.'"

Summer Notebook

REBELLION in Algeria; strife in Cyprus; civil war in Cuba; international kidnappings in Cuba and East Germany; moral and ethical confusion in Washington; dynamiting of a Negro school and a Jewish community center in Florida; near revolution in France; state murders in Communist-controlled Hungary; civil war in Lebanon; turmoil throughout the Middle East.

Could this be what Toynbee calls a "time of troubles," such as has preceded the downfall of one civilization after another? Or do we the people of the enlightened twentieth century prefer to brush all this aside, saying, "Oh, well, it can't happen here"? No doubt there were many who held that view in ancient Babylonia and Assyria, Greece and Rome. But it *did* happen there!

Vote to Void U.S. Citizenship

N RECEIVING more than twice as many votes as those of his two opponents put together in the primary election in late July, Orval E. Faubus is assured of a third term as Governor of Arkansas. He is also making a fair bid to becoming Lord High Executioner of the segregationist forces of the South. And the overwhelming majority of voters who made possible this gubernatorial landslide must come in for their share of the disdain of all freedom-loving peoples. Their votes did more than give a third term to Governor Faubus. They implied approval of his use of troops to defy a ruling of the Supreme Court, and at the same time implied disapproval of President Dwight D. Eisenhower's use of troops to enforce that ruling. Nor is that all. These votes implied a desire to nullify a law of the land as embodied in the Constitution of the United States and interpreted by the Supreme Court. Specifically, the

Faubus landslide was a vote to void the full United States citizenship of one segment of the population of the state of Arkansas. The Fourteenth Amendment to the federal Constitution, which by his oath of office Governor Faubus is sworn to uphold, declares: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, . . ." And yet, the citizens of Arkansas who voted for Faubus voted also for voiding the full United States citizenship of large numbers of their fellow Arkansans. It is, of course, assuming entirely too much to say that these supporters of Faubus were conscious of the far-reaching implications of the ballots they cast, but they cast them nonetheless. The only end to which such defiance of law can go is the absence of law of any kind—lawlessness. It is high time that something be done about this intolerable situation, in which a state of the United States can nullify the federal Constitution and get by with it. Here is something for Congress to put high on its agenda. At the end of the Fourteenth Amendment is this statement: "The Congress shall have power to enforce by appropriate legislation the provision of this article." The Government of the United States simply must not permit the national citizenship of anyone to be voided by a single state.

On to Valley Forge!

VALLEY FORGE, a lush and lovely locality on the Schuylkill River twenty miles northwest of Philadelphia, Pa., is one of the great historic spots of the United States. It was there, during the long and bitter winter of 1777-1778, that the main camp of the Continental Army was established under the command of George Washington. Desolation stalked the land. Food and clothing were inadequate, there was much sickness and suffering, and the half-naked, half-starved troops deserted in large numbers. But about eleven thousand men remained, held together by their admiration for Washington and their loyalty to the cause that had led the colonies to revolt. By spring, thanks to the invaluable assistance of two distinguished foreigners, Lafayette and Steuben, the loose-jointed army, drilled and organized, had been transformed into an integrated force.

This page from history should have tremendous significance for all American Baptists as we look to the establishment of our national headquarters at Valley Forge. This historic spot, where a group of discouraged, disconsolate men were transformed into an integrated force, may well be the spot where American Baptists will become united as never before—where, emerging from the long winter of theological controversy and organizational and sectional rivalry, we, too, will become an integrated force. Called for here is a loyalty far greater than loyalty to a patriotic cause. It is loyalty to the cause of Christ around the world.

Already the wheels are turning. Losing little time

after the Cincinnati convention, the headquarters building committee, of which Reuben E. Nelson is chairman, met in New York, on July 1, to plan the first steps toward moving to Valley Forge. A member of the committee, H. Gordon Fromm, of Dover, Del., an engineer, estimated that three years will be required to consummate the move, and recommended a target date of April 1, 1961. That is a date for us all to keep not only in mind, but in our hopes and prayers.

Meanwhile, let us all engage seriously in a reappraisal—perhaps an "agonizing reappraisal"—of our entire American Baptist life. If at Valley Forge we are to be together, not only in one place, but also in one spirit, then deep, penetrating searchings of heart and mind and conscience surely must take place before we arrive there.

First, let us forget the unpleasant behind-the-scenes experiences in Cincinnati, which have been exploited far beyond their importance. There were differences of opinion there, of course, but differences must never stand in the way of duty and responsibility. Now is the time to close ranks and to become a strong integrated force, ready to go forward in obedience to the command of Christ.

Second, let us stop thinking of ourselves as Eastern, or Midwestern, or Western Baptists, and start thinking of ourselves as American Baptists. A house divided against itself cannot stand, not even in the realm of religion. So, let there be a speedy end to sectionalism

and partisanship of every description. Let us be one American Baptist Convention, united, indivisible.

Third, let us go forward to an increasingly greater unity. And right here we should stand up as one man to repudiate and to reject all loose, irresponsible talk that is designed either to discredit or to nullify the headquarters decision at Cincinnati.

For example, there are some among us who think of the American Baptist Convention largely in terms of its annual meetings. They insist that its actions are "purely advisory," and therefore are not binding upon either its constituent churches or its cooperating agencies. So, declare those who hold this view, whether the national societies and boards move to Valley Forge is entirely up to them. Since some of them were incorporated bodies long before there was a national convention, the argument continues, they may now do as they please.

Now, this argument is as erroneous as it is divisive. The American Baptist Convention must not be equated with its annual meeting. It is, according to the act to incorporate it under the laws of New York state, "a body corporate," now bearing the name "American Baptist Convention," under which it "shall have perpetual succession and shall have the right to purchase or to acquire by gift, devise, bequest, or otherwise, and to sell, convey, or otherwise dispose of, any real or personal property." Moreover, if the bylaws of the convention are anything more than a scrap of paper, then the actions of the convention are not so "purely advisory" as some people think they are.

Consider, for example, Article VII, with regard to cooperating organizations. Among other things, a cooperating organization must agree "to regulate its expenditures in accordance with a gross budget to be annually provided by the Finance Committee of the Convention"; "to solicit funds only on the approval of the Convention, or of its General Council given between the annual meetings of the Convention"; and "to prepare its budget and to make its financial reports in such form as the Finance Committee shall request."

How, then, can the actions of the convention be construed as "purely advisory"? So long as a cooperating agency is a member of the convention, it is both legally and morally bound to abide by the decisions of the convention. The only other honorable thing to do would be to terminate its affiliation with the convention. And it could do so, as the bylaws clearly state, "on the expiration of a year after written notice of a desire to terminate cooperation shall have been given."

It is, therefore, utter nonsense to say that the cooperating organizations of the convention—the national societies and boards—may do as they please about moving headquarters to Valley Forge, on the grounds that they were here first and so have the right to independent action. It is the equivalent of saying that inasmuch as the thirteen original American colonies were here before there was a United States, they now have the right to repudiate the decisions and disregard the actions of the federal Government.

The thought of "going it alone" in our denominational life should have ended with the forming of what is now the American Baptist Convention, fifty-one years ago. We may be sure that the emphasis then was not so

much on the "purely advisory" nature of convention action, as upon "voluntary cooperation" for the common interests of all. Experience had taught that there were things the cooperating agencies could do better by working together than by working separately.

And it is just that way today. "Going it alone" could easily mean financial and organizational disaster, as anyone who deals with budgets and finances will surely tell you. It is, therefore, unthinkable that either the executives or the boards of managers of our national agencies would even for a moment tolerate the idea of independent existence today. And it is even more unthinkable that the constituency of these national agencies—the people who pay the bills—would even for a moment tolerate such an idea.

Urgently needed today are vastly stronger ties of denominational unity and cooperation, not weaker ones. Indeed, it may be that the very survival of the American Baptist Convention is dependent upon these stronger ties.

Fourth, let us go forward to the fulfillment of our world mission. Our Christian centers, our hospitals, our work among minority groups across the nation, our schools and colleges, our work in Latin America and in Alaska, our work in Asia and in Africa, church extension here at home—these are our major interests and they should have precedence over everything else in our American Baptist life. How little and insignificant our picayune and petty differences are when we stand them alongside these towering giants!

And we must never forget that our world mission is vitally related to the ecumenical movement—to world Christianity. Though the vote at Cincinnati against the Interchurch Center in New York was a vote against the National Council of Churches, it was no more so than it would have been ten, or five, or two years ago. The vote at Cincinnati was merely a reflection of what has been true all along—namely, that there are some American Baptists who do not like the National Council of Churches and would vote against it even if its headquarters were on the Chicago Midway or in Timbuktu! It is greatly to be hoped, however, in the light of present world conditions, that the number of American Baptists who feel that way shall rapidly decrease and finally fade away.

We American Baptists have a contribution to make to world Protestantism, world Protestantism has a contribution to make to us, and the non-Christian world stands desperately in need of what all of us can give.

So, on to Valley Forge! As April 1, 1961, draws nearer and nearer, let us resolve that, under God, we shall become a united denomination and that we shall go forward together to the fulfillment of our God-given purpose in the world.

More than twenty-five centuries ago, Aesop showed conclusively, with a bundle of sticks, that in union is strength. A wise father, you will recall, gave his quarreling sons each a stick at a time, and the sons found that the sticks were easily broken. But when the father handed them a bundle of sticks, they found that it could not be broken.

The laws of life have not changed through the centuries that have passed since Aesop's time. Now, as always, in union is strength.



Ideas That Have Gripped Me

Number Three in a Series

By LIVINGSTON H. LOMAS

IN A POPULAR VOLUME of a decade ago, *The Big Fisherman*, Lloyd Douglas dramatizes an incident in his version of the life of Simon Peter which illustrates a great conviction that has gripped my life.

Simon Peter and a friend had just witnessed the healing of a lame child's foot by Jesus, the village Carpenter. Unable to comprehend the experience, Simon says, "I wish I knew about the boy's foot. What do you think, Justus? Has it been healed or not?" And Justus answers, "It's too early to tell, but I hope so." Simon replies, "So do I. It would be a great blessing to the child."

After a moment of silence, Justus says, "Do you mean that? And if you do, do you realize what this would mean, Simon? If this village Carpenter can change the laws of nature, nothing will ever be the same again, not for any of us! Nothing you ever thought about anything will be true, any more, ever!"

From the other side of the resurrection, no idea has gripped me so overwhelmingly in its implications for my life, and for every person, of the reality of the living Christ. For the people of Palestine in the first century, if Jesus possessed healing power, then everything he said, every act of love, every revelation of God's presence, had new meaning and could change not only their lives, but the world. For my life, and for every person in this generation, if Jesus Christ truly lived again, and if we are convinced that he is a living reality in our spirits now, then his presence affects everything we do, all that we are, all our relationships with others, and all that we ever can be, here and through eternity.

The familiar story of R. W. Dale, the British pastor, has infinite possibilities for every Christian. One day when Dale was writing an Easter sermon, the reality of the all but incredible fact burst upon him as it had never done before. He found himself saying, "Christ is alive—alive! Living as really as I myself am! My people shall know it, every Sunday, every day, as long as I live!"

This idea of the living Christ has become an incapable conviction that will not let me go. No fear of the future is possible if Christ's victorious life is a reality. No petty, selfish attitudes toward other peoples or races are tolerable in the light of his living presence. No sorrow can overcome me if Christ lives for those whom I love, and whom he loves. No soul is beyond his salvation, no problem is beyond solution, if I know that he lives and through him God is even now "reconciling the world unto himself."

I am deeply impressed by the fact that in these days man is discovering or releasing powers that are beyond

his ability to direct by himself. Intimate relationships are inevitable among nations and races—relationships that make our traditional human processes totally inadequate, and even the best human leadership unequal to the demands of a new day. The kind of logic that could solve international tensions when a big cannon was our strongest weapon and a high wall our sure defense, is frightfully inadequate and irrelevant when intercontinental missiles become our weapons, when the annihilation of cities of millions of people is a grim possibility, and when possibly the future of life on this planet is at stake.

In such a world, and in the midst of problems of this scope, no man may have the answers, but in the awareness of the presence of the living Christ, and in our humble willingness to measure our lives and our purposes against his love, and to follow where his Spirit leads, this living Christ can make us equal to this day and to each tomorrow.

Other convictions radiating from this source have affected my life. If Christ is truly a living presence, living as we are, then the church becomes more than an individual building or an autonomous fellowship—yes, even more than separate denominations with their divisive methods and politics. The church of this living Christ becomes the body of Christ, a visible evidence of his presence, with power to effect changed lives, to minister in Christ's Spirit to confused, discouraged, and fearful people, and to provide unanswerable evidence that men can live and work and serve together and reveal the possibilities of the kingdom of God on earth in their Christian fellowship.

If Christ truly lives, then life's greatest challenge is the world mission of the Christian church. What greater call can come to any person than the imperative to share our faith in him, to witness to his love and power, in a ministry of teaching and preaching and healing?

From the enthusiasm of the early church to the present, the conviction that has inspired its greatest achievements and filled it with power to change the world, has been the overwhelming faith that Christ lives.

Nothing in my life has so gripped me as the power of this idea. Its potential to rebuke my selfishness and littleness of soul, to open new horizons of faith and service, its inspiration to launch out from the safe paths of the past to new unknown responsibilities in the future—these have constantly amazed and humbled me. If Christ is truly alive, and if, as he said, "Because I live, ye shall live also," then our lives will never be the same again. My question is: Do we dare to accept the possibilities of this faith?

Baptist Missions in a New Day

'Our task is not finished—it has only begun!'

By AUGUST M. HINTZ



IT IS A NEW DAY—in missions, as well as in science. We Baptists are advancing all around the world.

Last winter I visited all the Asian mission fields of American Baptists. Just five years earlier I had visited many of our mission stations in India, Burma, and the Philippines while participating in a study of new American Baptist work in Thailand and Hong Kong.

Going around the world twice in five years has enabled me to see at firsthand the thrilling progress which has taken place. Let me outline several phases of this progress.

We have advanced in Thailand. It does not seem possible that only five years ago we were discussing how to develop a mission at the invitation of the Church of Christ in Thailand. Today, while we are still developing, we have about two dozen missionaries at work in Thailand—in Bangkok, Chiangmai, Chiangrai, Mae-sariang, Mahachai, and Baw Gaow. Thrilling days are ahead as we seek to build a Christian community among those of Chinese and Karen backgrounds, working cooperatively with other major Protestant groups.

We are established in Hong Kong. What dynamic Baptist churches there are in Hong Kong! Five years ago they were doing their utmost to care for the problems caused by the inpouring of thousands of refugees, and they are still indefatigable in their enthusiasm to create new churches and enlarge existing facilities. But five years ago there was but one American Baptist missionary there to help; today there are six. And they are the only American missionaries in Hong Kong who speak the Swatow Chinese dialect, the language of some 500,000 residents. They aid in the formation of new churches, in social-service projects, in the resettlement of refugee families, and in the teaching and administration of Chung Chi College, a Christian school for Chinese.

We are developing an over-all world strategy. In late 1957, an extremely significant overseas planning consultation was held in America. With board members and officers of the Foreign Societies, leaders from overseas—nationals and missionaries—considered problems for advance in all our fields. This meeting resulted in a carefully planned world strategy and program to be developed during the next several years, with a view to creating a deeper sense of oneness in the Baptist world mission.

We are using up-to-date methods. Our mission leaders are seeking new ways for the new day, to enable us to make still greater advance. The Christian center approach, which has been used effectively in many

American cities, is now proving to be adaptable to overseas work. We visited the Christian center which was just getting under way in Bangkok last winter—and what a thrill it was to see large numbers of children and young people entering into the program! Modern audio-visual equipment and medical and technical devices speed the witness in all areas.

We are appealing to youth. Our missionaries have always known how to adapt to changing conditions. So, after the Government of Burma took over Judson College, and it later became clear that we could not have a Christian university in Burma, an outstanding student Christian center was developed in Rangoon. The influence of this center, and of a similar one at Moulmein, is so vast that only God can know its far-reaching effects. Other centers are to be found in the Philippines, Japan, Assam, South India, and Thailand—and in Europe, where American Baptists help with funds. All are evidencing a profound influence on the lives of tomorrow's leaders.

We are seeking deeper understanding. Through the years, missionaries have contributed to an understanding of other faiths. With the new revival of ancient Oriental religions today, missionaries are studying other world religions even more carefully, to determine if our understanding of their adherents is deep enough. One of our new missionaries to India has been assigned to the Christian Institute for Study of Society and Religion, under the auspices of India's National Christian Council, to do research on current developments in Hinduism. Other opportunities, such as classes in the study of Buddhism at the Burma Divinity School, provide for a deeper sensitivity in approach.

We are transferring administrative responsibility. In many areas today, the work is under the control of the nationals themselves, not the missionaries. In the not-too-distant future, national Christians will be in charge of all the work overseas. The missionary of our Foreign Societies goes today, not to tell national Christians how to serve, but to assist them in their programs. I found no trace of a superior, colonial attitude among our missionaries anywhere. And what outstanding national leaders we have! We are delighted to observe the dedicated leadership they are giving. Perhaps this is the most significant advance we have made, assuring the future of the Christian church around the world.

We are improving and transferring properties. The physical facilities for our work have been greatly improved, even in the past five years. Our two hospitals in the Philippines, the campus of Central Philippine University, and the properties of seminaries in Assam

and South India and of schools in Japan are among those which have been strikingly rehabilitated. And the property in some areas has already been transferred to authorized property-holding bodies, with more in the process of transfer.

We are training leaders better. We are providing scholarship aid for qualified people to secure training on the fields. In some cases these people come to the United States for study, but many of our overseas schools and seminaries have been upgraded in quality to make higher training available to more students.

We are informing the constituency better. It appears to me that all of us are better informed about our overseas missions than we have been in many years. The information made available to us has been extensive—particularly through the World Fellowship Offering. The success of this annual offering is evidence of our increased understanding and of our willingness to respond to a challenging program to meet an urgent need.

IT IS CLEAR TO ME that real strides have been made in our world-mission enterprise in these past five years. And we have only begun! Because our leaders are devoted, wise, and alert, they are keenly aware of the problems of the hour and ready to find new ways to face the future. A great new day is ahead.

Now the time has come for American Baptists to take a major step, too. We of American Baptist churches need a greater concept of the work of the church as it is related to foreign missions. Let me suggest some steps in this direction.

Develop a concept of the church as a worldwide fellowship of the redeemed. We must discover that the church is more than a building on a corner; that it is vastly more than a single congregation; that it is still more than a nation-wide denomination; that it is even more than a worldwide denomination. It is the totality of all people who fall at the feet of Christ, exclaiming, "My Lord and my God!"

Substitute "world mission" for "foreign mission." We must no longer consider our fellow Christians of other countries as "foreign." We are now only a few hours separated from one another. And because of our oneness in Christ, we have more in common with fellow Christians of other countries than we have with fellow American citizens who do not follow Christ.

Love the nationals as we love our missionaries. The national leaders of the church overseas are as much a part of us as our appointed missionaries. Can we not reach the level of love and loyalty where we will support with our prayers and substance the *world mission*?

Exchange leadership on a worldwide basis. What a fine thing it would be if American Baptist churches would use on their staffs for a period of time trained leaders of other nations! They would learn much in serving with us. And what a fine thing it would be if some who are experts in the work of the church in America would go to serve for short periods of time in areas of need overseas! Further, why should not a successful Christian American doctor go at his own expense to a mission hospital to serve for several months in order to provide relief for the overworked mission doctor, or to release him to do clinical work in remote areas?

Emphasize full-time Christian service for all Christians. Each Christian should be in full-time service. If he is not, he ought to re-examine his work and make it Christian. Then, why should not business and government leaders traveling throughout the world serve as lay leaders in our overseas churches?

Strengthen ministry to overseas students in America. We must find greater ways to meet the challenge of students from overseas who are studying in our country. More are coming every year, planning to return to their own homelands in a few years. What an unusual opportunity they provide for overseas outreach, right here on our doorstep!

Challenge our finest youth for missionary service. The place of the missionary in the world church is still great—and will be even more important in the future. Consecrated young people with keen imaginations, courageous spirits, and a willingness to adapt to every situation must be challenged to help lead the world church to new levels of service.

Understand the problems of the world. We here at home must become more aware of the problems and opportunities we face throughout the world. We must study the other religions of the world and know what is happening, as they send missionaries to reach our people. How well-grounded are we in our faith?

See the scope of our task. It is hard for us Christians in America to realize what a small minority we are in other parts of the world. Do you know that, including all Protestants and Roman Catholics, only 2 per cent of the population in India are Christian; 3 per cent in Burma; one-tenth of 1 per cent in Thailand; one-half of 1 per cent in Japan? In more than one field, whole villages have never even heard the gospel once! Our task is not finished—it has only begun!

Increase financial support. America has no monopoly on inflation. The situation on our overseas fields is such that a dollar today does not begin to buy what it did some years ago. Increased giving by American Baptists will help to make up some of that difference. It will take sacrificial giving for us really to forge ahead in the face of spiraling costs. The alternative to a dramatic increase in giving is retrenchment.

OURS is a new day. Our leaders in the missionary movement, both at home and overseas, are meeting this day in a challenging way.

Four of us attended a Baptist association meeting in the Garo Hills of Assam last winter. To reach the village we spent the greater part of a day driving in a jeep along narrow jungle trails, through the country of wild elephants and man-eating tigers. Almost a thousand Baptists—people just a generation away from headhunting—traveled for two to three days through this dangerous jungle country in order to attend. We shall always remember the Sunday morning when they placed garlands and strings of beads around our necks, and said: "We are very poor people. We wish we had much to give you; for we owe everything to you. Once we were born to die; but because you came with the gospel of Christ, we are now born to live."

To countless thousands more, life has been brought through our foreign-mission enterprise. We must continue to "make disciples of all nations."



OVERSEAS MISSIONS TODAY

The form of overseas missions is changing—changing rapidly, but its day is by no means over, nor will be in the foreseeable future

By EDWIN H. TULLER

THE BAPTIST WORLD MISSION begins with you. The testimony of your life in your home, your community, your school, or your place of business is the most important contribution you can make to the world mission of American Baptists. From the individual, the mission of American Baptists spreads in ever-widening circles, beginning with the fellowship of believers in the individual church, and moving out through state conventions, city mission societies, the Home Mission Societies, the Foreign Mission Societies, and then to the uttermost parts of the earth. The focus of this article will be overseas missions, which is but one part of the great world mission of American Baptists—an important and challenging part.

Some say that the day of overseas missions is over. Others say that the people of other lands are happy in their "native" religions and really do not appreciate the intrusion of the overseas missionary. "Hard-headed businessmen" want to know if any real results can be seen from all the investment made in the overseas mission enterprise. And still others ask, "Are there unmet needs on the overseas mission fields?" Let me attempt to answer these questions.

The answers are given from the vantage point of a recent trip made to gather firsthand impressions of our American Baptist overseas mission enterprise. Nineteen men and women left New York on January 21, 1958, and returned home fifty days later. We went to London, Paris, Rome, Cairo, Jerusalem, Beirut, Damascus, Karachi, New Delhi, and Agra; to South India, Bengal-Orissa, Assam, Burma, Thailand, Hong Kong, the Philippines, Japan, and Honolulu. Included in the group were laymen and women, pastors, three state secretaries, and one national secretary, with August M. Hintz, pastor of the North Shore Baptist Church, Chicago, Ill., and president of the American Baptist Foreign Mission Societies, serving as group conductor.

Is the day of overseas missions over? Those who claim it is generally cite India as the prime example of what is happening in Southeast Asia and as a forerunner of what they insist will happen more widely in the years to come. India is a new nation. Having gained her independence from Britain in 1947, she has now the right and responsibility of determining which "foreigners" will be admitted to India and which will be excluded. Very often missionaries are now being excluded. Even some missionaries who have given decades of faithful service have not been granted re-entrance visas following a year's furlough in our country. Does this not indicate that the day of overseas missions is over?

No. But it does mean that the *form* of overseas mis-

sions is changing, and changing rapidly. The Indian Government, for example, is eager to welcome missionaries who have special skills to contribute to their new nation—skills as yet not possessed by Indian leaders. Missionaries are granted visas without undue delay if their presence in India is requested by Indian Baptist churches and people, and if their places of service meet the present requirements of the Indian Government.

Far from being unwanted, missionaries in Southeast Asia today are in great demand. National Baptist leaders who are supervising much of the work of our overseas witness continue to besiege us with requests for more missionaries, more money for building projects and for evangelistic outreach programs. The needs today take on different forms from those of decades past, yet they persist, and will continue to persist, until the nations of this earth become the nations of our Lord and Savior Jesus Christ. The day of overseas missions is not over, nor will it be in the foreseeable future.

DO THE ORDINARY PEOPLE of Southeast Asia appreciate the presence and service of missionaries, or do they merely tolerate them? The answer to this question comes more clearly through experience than through words. My experience leads me to say that the people of Southeast Asia are genuinely thankful for the presence of missionaries and would transmit that thankfulness to all American Baptists. Let me attempt to put my experience into words.

Early one morning in South India we set out from Nellore to Kavali, expecting to reach our destination by noontime. Traveling in the old mission station wagon with Ruth Thurmond, the acting mission secretary, at the wheel, we soon came to a small church by the side of the road. There we were surprised to see a group of Indian Baptists who had gathered to show us their church, to place garlands of welcome about our necks, and to tell us of their plans and needs for the future. The welcome was warm and genuine. As we left, I wondered how many of our American church people would arise early and come to church simply to greet a couple of visiting Christians from overseas and extend to them words of brotherly greeting.

A bit farther down the road we witnessed even more dramatically the desire of people to express their thanks to us for sending missionaries. A group gathered by the side of the road had set up two poles, between which they had hung a banner containing the one word "WELCOME." They invited their "foreign visitors" to occupy the two chairs of honor in front of the group,

and then presented garlands of welcome and a brief program describing their work and needs. The group included old men and women, children and their parents, all of whom sat patiently on the ground during the short program. There was no church building—indeed, no building of any kind—to be seen anywhere. Grazing lazily in the open field near by were several oxen, unhitched from their old-fashioned carts, which stood by the side of the road.

Evidently these people had come some distance to greet us and bring their simple words of thanks. But I was not prepared for the answer to the question I raised: where they lived and the distance they had traveled that morning. "We left our village," they said in a matter-of-fact tone, "at 2:30 this morning, arriving here at 5:30. We didn't know when you would pass this way, and didn't want to miss you." It was then nearly 10:30, and they still had the return trip to make!

EXAMPLES like this are abundant. Let me give but two more. We had met group after group by the side of the road between Nellore and Kavali. The largest one numbered about three hundred people. As we got out of the station wagon they formed two groups and asked us to walk under their banner of welcome and between the groups to their church building at the entrance to their village. As we walked, they fell in behind us, singing a song I shall never forget: "Hearty welcome to you, foreign visitor, hearty welcome to you." We entered the church and they filled it to overflowing. During their well-prepared program of welcome, an old man rose to tell the story of his village.

"We are a village of thieves," he began. Instinctively I sought to secure more adequately my meagerly filled pocketbook! He continued: "When I was a young boy, a missionary came to our village to tell us of Jesus Christ. We beat him, stoned him, and threw him out of our village. We were thieves and had our own standards and 'ethics.' We did not propose to consider any change, much less the radical change of forsaking our livelihood and way of life. But the missionary returned. He returned over and over again. Today you see our peaceful village before you, with our fields and crops beyond. We are living with peace in our hearts and in

our village because your missionary continued to preach the love of Christ, in spite of our belligerent attitude toward him. Now we want to thank you from the depths of our hearts for sending us the gospel of Jesus Christ and the life-changing message of love."

As we left the sanctuary, the pastor asked us to note the carving they had placed on the door. "That cross," he explained, "does not represent the cross of Christ. Rather, we have carved the cross of one of the thieves who died with our Lord on Calvary, and about it we have placed the words of Jesus to the pardoned thief: 'This day thou shalt be with me in paradise!'"

It was already late in the morning and we had to press on toward Kavali. Not far down the road, however, we saw a small group of people evidently awaiting our arrival. The missionary said that our time was extremely limited, and that we could pause but briefly. The group was composed of eight people, including a small baby in his mother's arms. All were poorly dressed. Evidently they were not highly educated, and certainly were not of the upper caste in India. But their words of appreciation were genuine. What these people lacked in social grace, they made up in Christian grace. They gave us each a garland and two apples. We thanked them, had prayer together, and moved on to Kavali.

After driving in silence for a moment, Miss Thurmond asked: "Do you know what they gave you?" I answered, "Yes, two apples." She replied: "Yes, two apples. But we missionaries never eat apples in India. We cannot afford apples. Neither can those Indian Christians. They have sacrificed more than you will ever know to give you an expression of their love for you and for those who have sent them the knowledge and the love of Jesus Christ."

I freely confess that I can no longer eat a simple apple without remembering the sacrifice of those genuinely thankful Baptists of South India. And I ask myself whether or not I am as thankful for my religious heritage and my Christ as they are for theirs.

Do the people of Southeast Asia appreciate the presence of overseas missionaries? It is not what they said, but how they said it, and what they did, that gives a convincing answer in the affirmative, without a question of a doubt.

Now let us turn to the "hard-headed businessman"



Youth choir of the church in the Village of Thieves



Group who greeted visitors between Nellore and Kavali

who wants to know if there has been any return on his investment in the mission enterprise. Perhaps all we need to do is to recall the transformation of the village of thieves. Whole villages have been redeemed and changed. So have countless individuals. Others come seeking something which, up to now, has escaped them. They are modern counterparts of the rich young ruler who sought out Jesus, asking, "What must I do to inherit eternal life?" An experience I had in Mandalay, Burma, is a case in point.

WE WERE PRIVILEGED to visit the audio-visual center in Mandalay, which is under the direction of Leonard Crain and his Burmese associate, Saw Lader. On Saturday night, they set up their movie projector and screen on a side street in Mandalay. Without advance billing, the crowd gathered quickly until it numbered over a thousand persons. Among other pictures shown was the story of the good Samaritan, done by Burmese actors, in a Burmese setting. The message was clear and unmistakable. During the changing of films, the operator put on a light so we could get a clearer view of the crowd. I was surprised to see more than a hundred Buddhist priests, garbed in their colorful saffron robes.

I was told that many of these priests come seeking something which seems to be missing in their own religion. They ask searching questions. They hope they may find in Christianity that which will meet their deepest religious needs. Some find that for which they seek. Others, like the rich young ruler, go away to think over the answers they receive to their questions. All are enriched by their contact with the gospel of Jesus Christ.

In Tokyo, we met Baptist members of the Japanese Diet. A member of our group observed: "We understand that Christians in Japan number about one-half of 1 per cent of the population. Under these circumstances, does Christianity have any influence upon the Japanese Government today?" Quickly the answer came back: "Christians and the Christian faith are the only hope for Japan, if she is to remain a peaceful nation among the nations of the world. The influence of Christianity is far out of proportion to its numerical strength."

This fact applies equally well to other East Asian

countries. In many areas, the people are slow to become members of Christian churches. Yet, like Mahatma Gandhi, they quickly admit their deep debt to Christian teaching and faith and above all to the person of Jesus Christ. In the modern day of cultural and religious revolution in Asia, our investment in Christian missions has not been misplaced. Individuals have been changed, and so have whole villages and great geographical areas. Our investment must be increased in this day of change and great awakening if our world is to be directed in its course by Christian principles of love and mercy and peace. The alternative seems to be atheistic Communist imperialism.

Finally, we ask the question: Are there still unmet needs on the overseas mission fields? Anyone who has visited Southeast Asia, no matter how briefly, knows full well the answer. The needs are overwhelming. Buildings need to be built and maintained, audio-visual equipment purchased, national leaders and programs supported, students trained in their homeland and in our country, and ministries of mercy maintained and expanded. The list would be too long to detail. There will be, for decades to come, needs which, under God, must be met by American Christians if we are to be faithful to the Great Commission of our Lord and Savior Jesus Christ.

WE MET in the modest home of Toyohiko Kagawa in Tokyo. One question which was put to this modern Christian saint was: "What, in your opinion, is the major contribution American Baptists can make to Southeast Asia today?" After a slight pause there came the firm answer: "Love—send love. Send men and women who have love in their hearts for the common people of Asia, and who will tell of the love of God through Jesus Christ for all men everywhere—love so great that he gave his only Son for them."

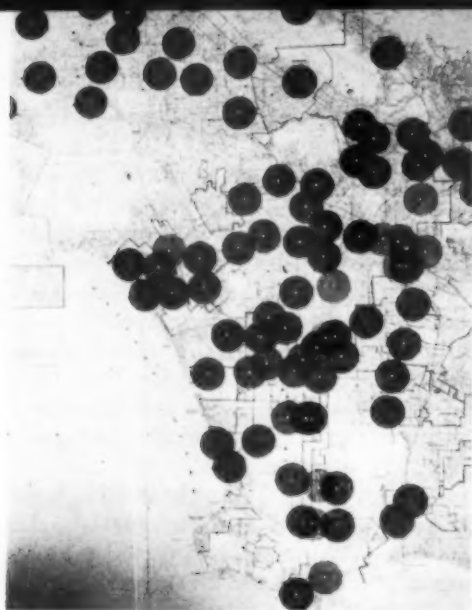
For generations we have been sending just this kind of missionary to the uttermost parts of the earth. I have witnessed the love they who serve today have for the people to whom they minister. My hope and prayer is that our love and sacrifice may be worthy of theirs, and of him who gave his life on the cross that we might be one in him, and that the world might be saved.



Interview with Toyohiko Kagawa at his home in Tokyo



Children on their way to school in a village in Burma



American Baptist churches
in Los Angeles area

There's Gold in California!

In the lives of the people of this rapidly growing state . . . and in the scores of new American Baptist churches that serve them

By JOHN C. SLEMP

GOLD was never more plentiful in California, nor more desirable, than it is today. Though this gold is not the shiny, yellow metal which in 1849 caused people by the hundreds to abandon their homes, farms, and stores and take to the foothills in the mad rush for fame and fortune—which caused sailors and soldiers to desert en masse, town councils to cease to exist, and churches to close their doors—it is gold nevertheless. This gold lies deep in the hearts of the people—in the lives of the men and women and the youth who live in this rapidly growing state.

More than fifteen hundred new residents are said to arrive in California each day of the year, enough to make a city of nearly ten thousand every week. Little wonder that California now ranks second in population to New York and is now making a bid for first place. The 1950 census listed California as having a population of 10,586,223, but a provisional estimate as of July 1, 1957, put the figure at 13,992,000, showing a gain of 3,405,777, or 32 per cent. Comparable figures for New York showed an increase from 14,830,192 (1950 census) to an estimated 15,888,000, a gain of only 1,057,808, or about 7.4 per cent. If this rate of growth in California continues—and there is every reason to believe that it will—the population of the state by 1970 will be twice what it is today.

As is true in other states, much of California's popu-

lation increase is to be found in or near the large cities. According to the 1950 census, Los Angeles had a population of 1,970,358, which by February, 1956, had increased to 2,243,901. And San Francisco jumped from 775,357 in 1950 to an estimated 807,000 in 1957. Figures for both cities are much higher today, to say nothing of the new towns that are springing up for miles around.

So there is gold in California! Mrs. Slemp and I found plenty of it on a summer's journey to that fabulous land. Wherever we looked we saw golden opportunities for building new American Baptist churches.¹

Seeing these opportunities, and doing something about them, is the Los Angeles Baptist City Mission Society. Of the eighty-two churches in the area the society serves, D. S. Bennett, director of church extension, told us that forty-four had been started since 1945, and that of the forty-four, twenty-nine had been started since January 1, 1957.

For on-the-spot study of some of these new churches, Mr. Bennett took time out of his busy schedule to serve as our chauffeur and guide *par excellence*. He took us first to the Judson Church, Gardena, where Paul A.

¹ I deeply regret that the limits of our journey did not permit us to go beyond the Los Angeles and the San Francisco areas; for I am confident that in the territories of the Southern California Baptist Convention and of the Northern California Baptist Convention we would have found many advancing new churches.—J.C.S.



Ocean View



Avalon Village



Del Rey; D. S. Bennett
MISSIONS



Woodley Avenue



Northridge First



Granada Hills

Garrison, pastor, is working faithfully in an area that for long had been neglected, overlooked, bypassed. In a survey of 721 homes in this somewhat isolated community of low incomes and high delinquency, 68 per cent indicated a Baptist preference. So the City Society got busy, arranged to pay \$42 a Sunday for the use of a school auditorium for one service only, and agreed to pay most of the pastor's salary while the new church was struggling to be born. Interested first of all in church extension, the society forgot all about "returns" on its "investment." Here was a missionary job to be done, returns or no returns.

At Torrance, we saw the first unit of the Avalon Village Church, of which Harry J. Lansman is pastor. Organized June 28, 1953, with a membership of 80, the church now has 196 members and more than three hundred in Sunday school. A bright future seems assured for this church in a young, growing community.

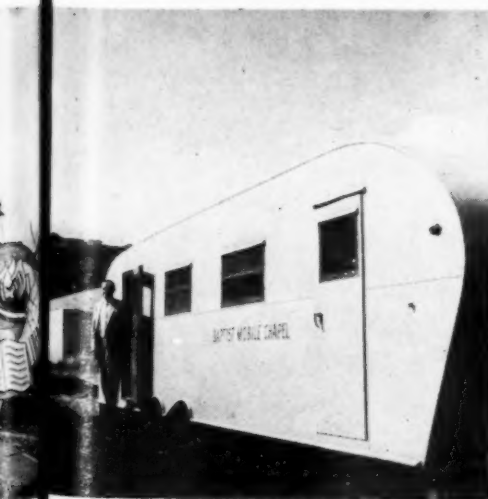
AT SAN PEDRO, far to the south, we found Ocean View Church to be an excellent example of growth. John R. Gunn, the pastor, informed us that the membership of the church had increased from 77 at the time of the dedication of its building, June 27, 1954, to 372 at the time of our visit. Of the 77 charter members and the 400 who had been received subsequently, 225 had come by baptism. This church, already off to a good start and going strong, is dreaming now of a new sanctuary and an increasingly effective ministry to

this middle- and upper-income community, which is approximately 70 per cent Roman Catholic.

On the way back from San Pedro we stopped at the building site of the Del Rey Church. The lot is to be paid for by the Tenth Avenue Church, from funds over and above its Unified Budget giving. A loan of \$20,000 from the Los Angeles Baptist City Mission Society, and another of \$30,000 from the \$3-million loan fund being administered by The American Baptist Home Mission Society, will make possible the first building unit.

Space limitations permit only a bare mention of the eighteen American Baptist churches in Los Angeles' famed San Fernando Valley, twelve of which have been started since 1950. Many of these we saw in action, among them Woodley Avenue, Granada Hills, Valley Park, Northridge First, and Lindley Avenue. Valley Park, now meeting in a remodeled farm house on its five-acre property, hopes to get the first unit of its new building under way soon.

Here in Los Angeles is a good beginning on what is obviously a colossal task—building enough churches to meet the needs of a rapidly growing population. But the work is going forward, despite its many attendant difficulties. Said a deacon of the brand-new Sunset Church, Pacific Palisades, where Glenn R. Hill, formerly a missionary to India, is still looking for a building site: "It seems impossible to build a church here, but my wife and I have seen enough happen already to make us want to give up and go along with those who believe it can be done."



Sobrante Valley Trailer
September, 1958



Sobrante Valley



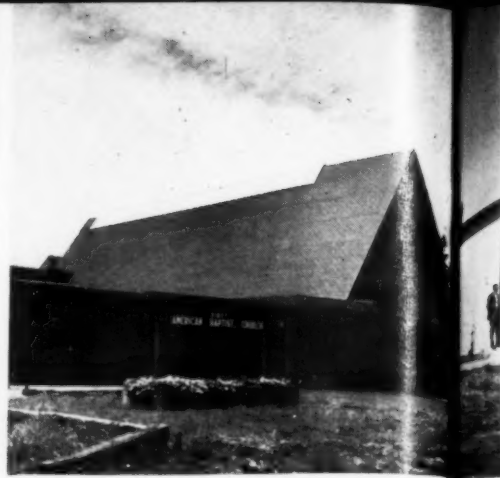
Valley Park



Valley



Bancroft Avenue



First American

And who can doubt that it can be done, and will be done, not only at Pacific Palisades, but in the entire Los Angeles area?

CONTINUING our journey to San Francisco, we found that W. Earle Smith, executive secretary of the San Francisco Bay Cities Baptist Union, had planned for us three full days of travel, so that we might see at firsthand as many as possible of the fifty new churches that have been organized there since 1942. Some of these were only in the process of being born, but their pastors and their small groups of dedicated members were counting on them in all earnestness.

Our guide for the East Bay area, the first day, was Lester Kinzie, pastor of the Sobrante Valley Church, Richmond. This church, born in a trailer, was organized April 30, 1953. At that time its membership was 39; now it is 131. Its budget then was \$8,189; now it is \$17,124, a thousand dollars of which is for the Unified Budget of the American Baptist Convention.

Next on our itinerary was the site of the Clayton Valley Church, where we saw a piece of land, but no pastor and no people. But directly across the highway a new school building was being constructed, forerunner of a new community soon to be developed.

Next in order were the Pleasant Hill Community Church, Walnut Creek, Roland E. Smith, pastor, which was organized in 1947, with only 13 members, and now has 231; the Valley Church, Walnut Creek, Melvin A.

Pekrul, pastor, which was organized May 1, 1951, with 55 members, and now has 325; the First American Church, Hayward, Robert A. Murphy, pastor, which was organized in 1954, with 20 members, and now has 182; the Bancroft Avenue Church, San Leandro, Jesse H. Parker, pastor, which was organized in 1944, with 107 members, and now has 503.

How were these new churches made possible? Through loans from the San Francisco Bay Cities Baptist Union and The American Baptist Home Mission Society. It takes money to build churches, even in California!

ON THE SECOND DAY, with Dayle Scott, pastor of a mission church at Belmont, as our guide, we visited several new churches on the peninsula south of San Francisco, where new towns are springing up as fast as mushrooms on a warm summer night.

At picturesque Sharp Park, by the sea, we saw the North Coastside Church—a rapidly growing church in a rapidly growing community. This church was started by the First, San Bruno, George Harrison, pastor, which itself had been started by the First, Burlingame, Cecil G. Osborne, pastor.

For church extension in this area, too much credit cannot be given to Burlingame First and to Dr. Osborne for their far-sighted, dynamic leadership. Time after time they have given both money and members, in the belief that a church of 750 members is large enough



Pleasant Hill



Clayton Valley



Lindley Avenue

MISSIONS



North Coastside



Menlo Park First



Linda Mar First

for effective work, and that when it reaches that size it ought to extend its influence by helping other churches get started.

At the First Church, Linda Mar, we found Ivan B. Estes, pastor, in his work clothes, taking care of some odds and ends about the building that was still unfinished. This was his third church-building undertaking, and still he is a young man. His church membership has grown from 30 in 1954 to 150 today. By the time these lines appear in print, a new educational unit probably will be under construction. And his church is even now helping another get started!

WE FOUND SIGNS of remarkable vitality at the First Church, Menlo Park, where Luther A. Plankenhorn is pastor; and at the First, San Mateo, Leth Davidson, pastor. Beginning with a membership of 10 in May, 1947, the Menlo Park church now has a membership of 435. The San Mateo church, with 45 members in 1946, now has 425. The cost of its first building unit was \$45,000. Its building plans call for a new sanctuary, a social hall, and additional Sunday school facilities within the next year and a half.

On our third day in San Francisco, a Sunday, we crossed the Golden Gate Bridge to worship with the congregation of the First Church, San Anselmo, of which Jerald H. Traeger is pastor. Our hosts for the day, Mr. and Mrs. Traeger took us in the afternoon to the building site of the Novato Church, of which Roy

W. Herndon is pastor. San Anselmo First is a cosponsor of the Novato Church.

At Santa Venetia, near by, we found a situation that doubtless is similar to situations in hundreds of other new communities in the United States. In a town of 5,000 population, there is only one Protestant church! Terra Linda, a neighboring community of 3,000, also has only one Protestant church! And Marinwood, not far away, population 4,000, has two Protestant churches meeting in homes.

This is the story almost anywhere you turn in the Bay Cities area. More and more people are moving in, and more and more churches are needed. "Churches have grown and many new ones have been founded," declares W. Earle Smith, "but on the whole the churches have fallen far behind the terrific increase in population." And figures supplied by Cecil G. Osborne indicate that, in order to keep pace with the probable population increase by 1970, the Bay Cities area must have sixty new churches at a cost of nearly two million dollars.

THERE'S GOLD in California! And those who have discovered it, especially in the big cities, are as excited over it as the Forty-niners were over the shiny, yellow metal they found in the foothills more than a century ago. They believe that here is the wave of the future for American Baptists—in building new churches that are adequate to the needs of our expanding frontiers.



San Mateo First

September, 1958



San Anselmo First



Novato

Among the Current Books

HISTORY OF RELIGIONS. By E. Q. James. Harper & Brothers. \$2.75.

For a brief, readable, authoritative story of the religious beliefs and practices of mankind, this is the book to buy. Its eight essay-type chapters, happily not cluttered by footnotes or analytical outlines, give all the essential information in a form that the reader may easily comprehend. A chapter on "How Religion Began" gets the book off to a good start. Following that are three chapters on religion in the ancient Middle East, in India, and in China and Japan. Next is a chapter on Zoroastrianism and Judaism, and after that a chapter on the religions of Greece and Rome. The last two chapters are titled "Christianity and Islam" and "The Study of the History of Religions." An intelligible writing style and sound scholarship are here happily combined in telling a story that every well-informed religious leader must know. The author is professor emeritus of the history and philosophy of religion in the University of London.

INTERCESSORY PRAYER. By Edward W. Bauman. The Westminster Press. \$2.00.

This is a rather good book on one kind of prayer. It is divided into two sections: Part One dealing with the problems of intercession, and Part Two with the practice of intercession. The author has no time whatever for building up any magical conception of prayer. He deals realistically with the questions people ask, such as: "How can we be sure God hears us?" "Doesn't he already know what others need before we pray?" "Why does God wait for us to pray before helping others, if he does?"

RELIGION AS CREATIVE INSECURITY. By Peter A. Bertocci. Association Press. \$2.50.

This book spells out religion as the search for maturity. It is the author's contention that flight from insecurity is catastrophic to any kind of human growth. Religion, at its best, is never a sedative for nerves, nor does it guarantee peace of mind. Its symbol is the cross, not a tranquilizing pill. To achieve maturity in religion we have to achieve maturity in every phase of our life. Religion is the pursuit of creativity by God and men. At its best it is God and men in partnership. It is in insecurity that men become most creative. Socrates said, "The purpose of life is not to live, but to live well; the unexamined life is not worth liv-

ing." Religion might be defined as "worth-while suffering." We have to rethink our conception of God. He can not be both all-powerful and all-loving, and the real power of God is the power of love. God is limited by men's freedom. Most of all, he is a suffering God, the God who bears a cross. He does all in his power to inspire and help men to develop the fellowship of creative love. To be obedient to God and loyal to him is to share cooperatively in what he is seeking to do for us and our neighbors. It is to share in the most creative venture there is—the nurture and sustenance of persons.

CHRISTIAN EDUCATION OF ADULTS. By Earl F. Zeigler. The Westminster Press. \$2.75.

The author of this book has served for over twenty years with the Board of Christian Education of the Presbyterian Church, U. S. A. This book deals with what adult Christian Education is; the interests, needs, and goals of adults; and how to organize and administer adult education in the church. There are special chapters on work with young adults, the middle-aged, and older people. The last chapter deals with questions about adult religious education.

THE DIARY OF PETER PARSON. By W. B. J. Martin. Abingdon Press. \$2.75.

A very much alive Congregational minister in Edinburgh, with a penetrating mind, has spent the last half-hour of every day keeping a diary which he calls "The Late-Night Reflections of a Parish Minister." This book consists of certain entries from that diary. When this minister is not preaching, he is visiting other services, but is appalled by the dullness. He asks why religious people are so "good" and affirms that it is more important to listen to questions than to answer them. He is certain that philosophy and theology are built upon the temperament of the individual writer. His own religion, expressed in nontheological terms, consists of the sense of belonging to God first and then to his fellow men.

THE SEVEN LETTERS. By Hugh Martin. The Westminster Press. \$2.25.

An able British religious scholar offers an enlightening and inspiring interpretation of Revelation, in this study of letters to the churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Lao-

dicea. The severest letters are written to the churches in Sardis and Laodicea, apparently the only group not facing persecution. The kindest letter is to Philadelphia, in which there is not a word of reproach. First the noble efforts and "good works" of all the churches are commended. Then follows a call to all to find life in living and dying for Christ. The churches are charged with "cooling off" spiritually, compromising, and tolerating evil practices. The main purpose of the book is to encourage the Christians, facing demands to worship the emperor, to remain loyal to Christ.

A YEAR WITH THE BIBLE. By John Marsh. Harper & Brothers. \$2.50.

In this book is a suggested Bible reading for every day in the year, with the author's commentary on the passage suggested. A person reading this book would not read the Bible from cover to cover, but would get the best of the Bible somewhat chronologically, although not entirely so. The author has arranged these readings under six headings: "The Way of Understanding," "The Way of Meditation," "The Way of Wisdom," "The Way of Realization," "The Way of Appropriation," and "The Way of Expectation." An epilogue titled "What Shall I Render?" deals with the thanksgivings of the Bible in terms of living out our thankfulness. More than half of the readings are devoted to the Old Testament. The New Testament readings, particularly selections from the Gospels, are characterized as furthering ideas which are first presented in the Old Testament.

A COMPANION TO THE BIBLE. Edited by J.-J. Von Allmen. Introduction by H. H. Rowley. Oxford University Press. \$6.00.

According to a blurb on the jacket of this volume, this is not a Bible dictionary in the usual sense, "but a reference work in which the major theological terms and ideas are defined and explained in an illuminating manner." And this statement should be a clear warning to all who use this book. The student should try to discern the difference between theological interpretation and objective definition. Not to make this distinction is to run the risk of accepting a given theological point of view as being precisely what the Bible says. For example, most Baptists would heartily disagree with the discussion of baptism in this book, which, to this reviewer at least, is far more theological than definitive. However, used with discrimination, this book can be, as it says it is, a "companion" to the Bible.

Audio-visuals for Mission-Study Themes

HOME: *Christian Concerns of North American Neighbors*
FOREIGN: *The Christian Mission in the Middle East*

By ESTHER P. WENGEL

DO YOU HAVE a concern for your North American neighbors with regard to poverty, race relations, housing, and religious discrimination? Do you want to know more about the Baptist world mission in Alaska and the Middle East?

A variety of visual materials are recommended for the home-mission theme and the foreign-mission theme. These motion pictures and filmstrips can make your study both fascinating and informative. Your Baptist Film Library is ready to help you plan your programs.

The motion picture *North American Neighbors* will guide churches in the neighbor nations of North America to a deeper awareness of their Christian responsibility for sharing the problems and concerns of their fellow men from Canada across the tip of Alaska, reaching down into Mexico, and particularly in the tropical islands of Haiti and Puerto Rico. The department of Baptist films co-operated with the Broadcasting and Film Commission in the production of this film.

The motion picture *Out of the Dust* has a timely theme which also fits into the study on the home theme. An American engineer in Cuba finds the reconstruction of man more important than man's constructions; the pastor of a rural church helps his people find their daily bread as well as the bread of life; and a Mexican boy wishes to serve his people as a doctor. Each one of these presents inspiration as he gives his life to God in his own way.

In *They, Too, Need Christ*, the Martinez family comes to this country seeking a better way of life. The Protestant minister assists them in their problems of adjustment. They learn that the most important thing to God is not the imposing church building or the pomp and the ceremony, but the individual person and his needs.

A young missionary couple talk to a group of Mexican workers in a seminary in Mexico City in the film *Report from Mexico*. They tell of the Protestant schools, work in a city Christian center, and a rural church that the villagers are themselves building.

A new color filmstrip on our work in Alaska, entitled *Alaskan Panorama*, takes us to churches in Cordova and Kodiak. We see a little brother and sister as they enter into the life of the Baptist children's home at Kodiak; and at Ouzinkie we visit with the missionary skipper of our chapel ship *Evangel*.

Baptist missions in Cuba and Mexico can be seen in the filmstrip *My Name Is Pablo*, based on the motion picture *Out of the Dust*. Another filmstrip on Spanish-speaking Americans, entitled *No Longer a Stranger*, is the dramatic story of the Martinez family and their problem of adjustment in a new land. Reading scripts for children and adults.

Additional motion pictures and filmstrips for use with the home-mission study theme are now in your Baptist Film Library.

When we think of the foreign-mis-

sion theme, we think of the Moslem world with its varied religious, political, and cultural problems.

In the motion picture *Mid-East Profile* we see how the patterns cast by the Middle East nations may change the shape of history for all of us. The Moslem religion, and how it differs from Christianity, is shown, and also what Christian missions are contributing to these people in spite of many difficulties.

In *South of the Clouds* a Moslem girl, from an aristocratic family, and a Christian, from the poor section of the city, are roommates at a Christian girls' school in Lebanon. After a difficult start, their friendship becomes firm and they decide to work together for the summer vacation, helping the village people.

A documentary travelogue on the Holy Land and the Middle East, entitled *Where Jesus Walked*, shows Jerusalem and Gethsemane. Present-day scenes provide an authentic pictorial background to this film and another, *The Crescent and the Cross*, in which two travelers recall their visit to the Middle East.

Filmstrips on the foreign-mission theme include: *Village Reborn*, the story of a literacy class in a village church and how it revolutionized the life of an entire Egyptian village; and *Wait a Minute*, in lively color cartoon drawings. Mr. Wait-a-Minute tells a group of American children how the money they give in their church-school classes helps to feed and clothe the hungry and destitute children all over the world. The coins that might be spent for candy and comic books can send life-giving medicines and vitamins to children in Asia, the Middle East, and elsewhere. This film appeals to children.

Also included among the filmstrips, is *Exiles in the Holy Land*, which illustrates how funds, food, clothing, and medical supplies given through the Protestant churches of America



Left to Right: Scenes from films 'North American Neighbors,' 'Alaskan Panorama,' and 'Mid-East Profile'

September, 1958

make possible the ministry of self-help projects.

When a goat herder throws a rock into a cave near the Dead Sea in the filmstrip *Discovering Hidden Treasures*, he starts a chain of events that leads to a study of documents which casts light on the Bible. Maps and pictures of the area where the scrolls were found, how they are handled, and close-ups of the scrolls themselves are shown.

To help you present a visual program on the home- and foreign-mission themes, the department of Baptist films is distributing these motion pictures and filmstrips. For further information, contact your nearest Baptist Film Library.

Have You Ordered Your 1959 'A Book of Remembrance'?

It will not be long until the new edition of *A Book of Remembrance* will be off the press. Priced at \$1.00, this edition will contain a wealth of information about American Baptist work at home and overseas. Many new features will be added to make this book as complete an encyclopedia of American Baptist work as possible. Order your copy now from your Baptist book store, or write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

'New Literature' Subscription Plan

Are you one of the more than twelve hundred American Baptist subscribers to the "New Literature" plan? If not, we think you would like to know about this service provided by the Council on Missionary Cooperation of the American Baptist Convention. A subscription for "New Literature" brings you a copy of *A Book of Remembrance* (1959 edition mailed December 1); four issues of *The Secret Place*, the excellent little devotional booklet which is used by thousands to supplement their Bible reading or for meditation or family worship; the Ministers and Missionaries Benefit Board booklet "Tomorrow"; new leaflets produced by the Council on Missionary Cooperation, and many new leaflets and booklets from the various societies and agencies within the convention. Packets are mailed on a bi-monthly basis.

A subscription for "New Literature" will not bring you *all* the new literature produced by the convention, but it will help to keep you informed on many aspects of convention work. Only \$1.50 will begin your subscription right away. Write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Adrift in a Human Sea

How American Baptists serve through Church World Service

By ADA P. STEARNS

NO, THE "HUMAN SEA" has nothing to do with New York, London, or Tokyo. They were distant cities when these events began to flow like a mighty tide. The story has to do chiefly with an island. How many square miles in the county where you live? How many people live in your county? This island and its adjacent related territory on the mainland have an area of 391 square miles and a population of about three million, increasing year after year by another quarter-million through births and influx of refugees. It is Hong Kong, with adjoining Kowloon and New Territories on the mainland of China across Victoria Harbor.

Though the island itself is only eleven miles long, it provides one of the greatest transshipment ports in the world. The opening of Hong Kong and other "treaty ports" in China, in 1841 and 1842, is well known, both in world history and in mission history, for the two histories are inseparable. While prospects looked bright for access to the long-closed mainland, missionaries took up temporary residence near by on Portuguese Macao, a tiny island only six square miles. Before long the opened ports were "invaded" by missionaries "spying out the land."

First Protestant Church

The American Baptist Missionary Union decided at first to concentrate in Hong Kong, with enough missionaries to afford companionship and mutual helpfulness in time of adversity. Missionary William Dean, at Bangkok, was moved to Hong Kong in October, 1842, and in May of the following year he founded the first Protestant church in China composed of Chinese members. This little church family spoke the Swatow dialect, and to this day American Baptists have been the only American mission responsible for work among this language group. Response was good in those days. The little chapels were filled to capacity and expansion was the word of the hour.

The same is true today. Though the missionaries moved on to open the South China Mission at Swatow, and

the church was left for many years with Chinese leadership and occasional visits from missionary friends, a new church was born on Kowloon, too, and in the 1930's built its present beautiful building. For over a century, then, American Baptists have maintained their helpful connection with Hong Kong churches, though not through the establishment of institutions and the helping hand of a resident missionary staff.

Church World Service

Today the street dwellers of post-war Hong Kong look with expectancy to anyone who can meet the difference between hunger and cold and health and the minimum of comfort. The churches have a broad humanitarian program thrust upon them, but even so they are the kind of churches that take initiative in becoming their brother's keeper.

Church World Service is the major Protestant answer to appeal for relief from many areas of the world. Probably at no time in history have there been such hosts of destitute and homeless human beings floating between today and tomorrow. No one denomination could make an impression on the need. The American Baptist acting on the Hong Kong advisory committee of Church World Service is Edna D. Smith, secretary, and the director is Kenneth G. Hobart, former American Baptist missionary in the South China Mission.

In 1957 alone the Government provided accommodations for 22,873 people in housing developments. Church World Service has its own government-approved projects in resettlement, relief goods, and spiritual nurture. Much of the latter work is done in cooperation with missions which have staff trained and equipped for this ministry. In fact, it is the policy of Church World Service to turn over its projects to qualified local groups and reach out to meet untouched needs.

Resettlement Area

Chuk Yuen Resettlement Area has 110 cottages for refugees, and is look-

MISSIONS

ing for a site to build the same number of cottages and a community center. Unoccupied land in Hong Kong is almost nonexistent. The village, built in 1954, consists of 192 one-room and kitchenette cottages. Here tenants paid about \$3.50 U.S. a month, and now all but a few have paid the \$735 required to receive title to their houses. In 1956, more than thirty families were settled in the new cottages at Shatintao, and a community center was erected, with two classrooms which can be made quickly into an auditorium, rooms for the clinic, vocational training, distribution of relief goods, and a kitchenette. In this same area are some fifty one-room cottages for fire and flood victims. Disasters are frequent because of flimsy dwellings, fuel hazards, and typhoons.

Food and Clothing

The ministry to children is a compensating one. At another settlement, Shek Kip Mei, 45,000 fire victims are housed and dry milk is distributed. Prior to this, thousands of children were not receiving milk in any form, partly because it is not a customary item in the Chinese diet. Persuasion and demonstration were necessary to get the program started, but today about 1,000 children and pregnant women a day come for their half-pint of milk. The milk powder is supplied free by the United States department of agriculture. The milk is distributed largely at "milk-bars." Through special projects of their own, mission cooperation, and schools a daily ration goes to 32,000 persons annually.

Food and clothing distribution is done principally through seventy-eight churches, which appoint welfare committees to investigate the real need, recommend qualified persons, and then conduct the actual distribution. The year 1958 will probably exceed the previous figure of 50,000 receiving rice, flour or cornmeal, beans, and cottonseed oil. About 12,000 pounds of California dried fruits were picked by young people's groups, commercially processed, and sent as "special gifts"—a very rare treat, indeed. About a million vitamins were distributed. Home-made soap is distributed through schools, orphanages, and churches. At Christmastime, nearly 11,000 pounds of it appeared in gay wrappings as Christmas gifts. Voluntary agencies contributed approximately 149,000 pounds of clothes and over 17,000 pounds of bedding.

Interestingly, the college students work projects committee was the largest single beneficiary in 1957. Needy worthy students must be conserved for tomorrow's leadership under the slogan "No help without self-help and no self-help which does not aid some-

one else." Students are engaged in many capacities. Work relief is a general practice. American Baptist money goes to maintain ten beds in the Haven of Hope Tuberculosis Sanatorium, operated by a committee of missionaries and other church people and providing beds for 110 patients. About 3,000 die annually from tuberculosis. To conserve the children growing up under such abnormal conditions, day nurseries provide food, medical care, and training.

In addition to these services the missions have their own programs. It is taking all of them together to provide the individual and the family with a sense of "belonging" to something, to somebody, rather than being simply adrift in the human sea. God, as manifested in the compassionate Christ, is, as always, the answer to limitless human need.

Missionaries

With the arrival of Rev. and Mrs. Hugh W. Smith in 1958, the missionary staff now numbers two couples and two single women. Edna Smith works largely with children and mothers; Sara Downer teaches science and music at union Chung Chi Col-

lege. Rev. and Mrs. Loren Noren carry on an extensive program in the churches, among college students, and in the community. Mr. Noren is also comptroller of the college.

Three of these missionaries presently engrossed in the program came out of South China speaking the Swatow dialect. Miss Downer, with her West China language, is trying hard to increase her fluency in this other tongue. Before Mr. and Mrs. Hugh Smith, newly arrived for the first time, there lies the long, hard road to a grasp of this very difficult language.

Evangelistic Spirit

Crowning all the work is the evangelistic spirit of the churches. One refugee church, started in a home in 1938, today is the founder of four other churches and five chapels. The pastor of this first church, Kowloon City Swatow Baptist Church, now with eight hundred members, is Lee Chun Tsek. He was present in the fall of 1957 for the overseas planning consultation held in New York and at Green Lake. He continued in the United States for one semester at Berkeley Baptist Divinity School.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

With the Same Measure

By HENRY A. McCANNA

THE Rural Baptist Church of the Year Award for 1958 was presented to the Ollie Baptist Church, Ollie, Ia. The award is made annually by the Central Baptist Theological Seminary, Kansas City, Kans.

Ollie is a village with a population of three hundred. Situated in the southeastern section of Iowa, many of the people commute to the near-by city of Ottumwa for work, but most of the people are farmers.

Bright Future

At a time when many rural churches struggle to survive, the Ollie Baptist Church grows steadily and faces a bright future. The church's vitality is evidenced by the 146 resident members and an equal number in the Sunday church school. The budget for 1958 is approximately \$10,000.

Ollie's strength is not accidental. The church is a living verification of Luke 6:38: "Give, and it shall be

given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

The church's record is one of constant service, which commanded the loyalty of the members and the respect of the community. To understand why the Ollie Baptist Church gained one must note the ways in which it gave.

In 1944, the building was destroyed by fire. The pastor, A. F. Meredith, drew up plans for a new building, and the people responded to his leadership. Mr. Meredith died in 1947, while on a mission for the church, and an outdoor memorial bulletin board serves as a perpetual reminder of his dedication.

During the Second World War, the church kept in close contact with its men in the armed services. When the

men returned home, they reciprocated their church's devotion measure for measure by bringing the new building to completion in 1948. A consciousness of the church's worth stimulated many men who helped erect the building to unite with the church. Thus the erection of the building reflected attributes of the members, who are sturdy, cheerful, and friendly.

Qualified Pastor

By providing an adequate parsonage and salary, the church is blessed with the services of a dedicated, qualified pastor. Orval Roach and his family are in the center of any worthy community project. Mr. Roach's ministry demonstrates that effective evangelism in rural areas may involve driving the school bus to become better acquainted with the youth, serving as a volunteer fireman, sharing the harvesting of crops, or outdoing the men in wood chopping.

Opportunities for the youth of the church and the community include a youth choir, 4-H and Boy Scout activities, and the Baptist Youth Fellowship. As a special Halloween project, the young people went around the town on a hayride and collected money for the Christian Rural Overseas Program. Instead of a gift exchange at Christmastime, they combined the money they would have spent on each other and sent it to the Central Baptist Children's Home, Lake Villa, Ill.

The challenge of higher education is presented to the youth through such opportunities as a banquet, where they meet college leaders. It is not surprising that there are many young people in this church.

One for Every Ten

The ratio of baptisms is one for every ten members of the church school. The use of the Judson Keystone graded curriculum increased the number of baptisms. Church officers and teachers receive both training and appreciation, and give both dedication and efficiency in return. Extensive use of American Baptist Convention programs is a significant factor in the church's success.

The Year of Baptist Achievement program increased attendance considerably. During the past two years the church participated in the eight-step every-member canvass, which resulted in a one-third increase in the annual budget. The current Lay Development Program meets with enthusiastic response. This church proves the effectiveness of lay leadership. The members are good stewards of the soul as well as of the soil.

The public-school teachers are shown appreciation through an an-



Ollie Baptist Church council inspects new floor sponsored by Ladies Aid

nual church-sponsored banquet. Church members give leadership in various phases of community life. Several members recently developed a new business enterprise. Another member successfully sparked a project to provide lighting for the athletic field. Members helped to develop a summer recreation program. The Community Mix is a community-wide organization which is concerned with the best interests of both town and country. Along with other agencies, the churches of Ollie formed a community council.

Ollie is a wholesome rural community, where the residents enjoy the kind of security which comes from a sense of belonging and the joy of doing things together. When a marriage is forthcoming, everyone in town attends the shower. The annual Community Day is an event in which all participate. The Ollie Baptist Church always has a float in the parade, and two years ago won the first prize.

Not content with making their own community a good place in which to live, members of the Ollie Baptist Church serve as civic leaders throughout the country. They give leadership in the English River Baptist Association and in the Iowa Baptist State Convention. An annual Sunday school picnic held at the Baptist camp grounds at Forest Lake, Ia., provides an additional channel of fellowship. It is not difficult to sense that these people love one another.

The Baptist Ladies Aid serves many dinners, both as a service to the community and in behalf of the church. At Thanksgiving, families come from all over the area to partake of a

bountiful dinner prepared by the women of the church for a nominal fee. The Ladies Aid provides meals free of charge to families in bereavement.

A willingness to help whenever needed brought in large returns for the women. They initiated a \$2,000 project to install a terrazzo floor in the church basement. This remodeling rendered the sexton's task more difficult; but, like all the other officers, he is happy to return "with the same measure." Few churches are kept as clean and comfortable as the Ollie Baptist Church.

An Active Ministry

An active ministry to any in need involves the church in many deeds of kindness. Members harvested sixty acres of corn for a family when the husband and father was hospitalized. They cared for a family of children whose mother died, harvested ninety acres of beans for an injured farmer, held a shower for a couple who were "burned out," and shared in a wood cutting for a needy family.

Through years of steady progress, the Ollie Baptist Church has attempted to keep her spiritual light shining. The members, though few in number, know the real meaning of an effective Christian witness. This results in a spiritual sensitivity, which is well illustrated in the story of a physical recovery which occurred in the summer of 1957. A boy suffered a fall and ruptured a kidney. His father requested that the church pray for him one Sunday. The following day an improvement was noted. The doctors cited his recovery as a miracle.

MISSIONARY AND STEWARDSHIP EDUCATION

Student Guests

By MRS. CHARLES MacDONALD

SOME SIX YEARS AGO, when I was attending a leadership-training school of my denomination, the fact was brought home to me that we Americans needed to have a broader vision of the world; that we needed to have a better understanding of other races and nationalities through the students of those countries who were studying here. I came home from that meeting fired with the conviction that we in Evanston, where over three hundred students from at least fifty-four countries are in our midst each year, should do something to show them our love and understanding.

So began the work which three years ago was given the title of the "foster-relative plan." The idea I endeavored to carry out was always the same. I have never been sure whether it took three years to catch fire, or whether giving it a name and putting it on paper was helpful, but at any rate the foster-relative plan has taken hold, and this year we had more Evanstonians wanting to be a part of the plan than there were new students coming to our five schools.

How the Plan Works

Through this plan an Evanston family is given the name of an overseas student, the country from which he comes, the school he is attending and his local address, if that is known.

The ideal situation is to have this information before the student arrives, and to have a welcoming letter and dinner invitation awaiting him in the chaplain's or dean's office when he registers. The members of the foster family then help the student to become adjusted in Evanston, helping him with any information he might need as to available facilities or answering whatever other questions are necessary.

Some time during the year we have had a pot-luck dinner for the students and their relatives, which has been most enjoyable. It is held in one of the smaller churches, which cannot accommodate a regular meeting. The students have wanted to entertain their "relatives" with whatever talent they might have, and each time the occasion has been very interesting. We had about two hundred at the party this spring.

It is necessary to take many things into consideration when planning such a party—school activities in

which the students might be interested, vacation periods, examinations. We found it best to have it following a vacation, at the very beginning or the day before classes start in the new term. The students are freshest and most interested then.

I hope that this plan will be used all over the country, especially where there are colleges or universities. As you will note I have always done this under the Council of Church Women, using families (selected ones) from all denominations. We now ask a family to take only one overseas student. However, the families must be most understanding, because their task is not the easiest thing in the world to do. They must definitely be Christian as they try to put themselves in the student's situation. An orientation session would be good for the families, although we have never had one.

Many of the students do not understand our money system, checks, banking, and where to buy reasonably. Few of them have much money and often need help in securing warm clothing, study lamps, blankets, bedspreads, curtains, and so forth—all the things which the average university does not furnish.

Students often need the loan of a typewriter, because schools increasingly insist on typed term papers. Some students wish to buy typewriters and, with help from your church members, you can find someone who can get a discount for them.



Baptist adult study guides (formerly 'Study and Worship Programs') for Baptist emphases on mission themes. Adults will want to use this material. Available at Baptist Publication Society book stores, at fifty cents each

One year as the students arrived in Evanston, we planned a tour of the city. This included a trip to City Hall and a short talk by the mayor; to the police department, where the chief of police told them of our law enforcement; to the council chambers, where they were told of our form of government. This trip made a great impression on the students, especially the trip to the police department, where the police were very courteous. They were not used to seeing police such as these.

I shall never forget their questions. We had difficulty getting from one place to another because they were interested in everything they saw. Women volunteered for the driving and many of them learned much about their city that they had not known before. It was an interesting afternoon. The trip was followed by a picnic supper, typically American, in the home of one of the denominational foundation men.

Future Leaders

These students are the future leaders of their countries. If we believe that which we profess and really want a peaceful world, there is nothing that will help it more than this plan. It does not take families long to see that, regardless of race, religion, or color, we are all fundamentally the same; that differences arise from the culture in which we live, and that as we understand these, these differences vanish.

Workshops— Are They Worth While?

Last fall, Indiana participated in a pilot workshop for schools of missions. During the summer, one association requested training for the teachers,



potential teachers, and the committee on missionary and stewardship education for the church. William J. Keech was invited to conduct this workshop, and all other association chairmen of missionary and stewardship education were invited to attend. As a result, eight workshops (reaching ten associations) were conducted in Indiana.

At a recent meeting of association chairmen of missionary and stewardship education, each association participating in a workshop said it was the greatest practical help offered to the church in some time. In one association of nine churches, where only one church had conducted a school of missions last year, seven churches have scheduled a school of missions this year. Without a doubt, it is a worthwhile program.—MRS. ROBERT McKILLIP, state chairman of missionary and stewardship education

Stewardship Discussions

Some churches have not discovered as yet the fine set of discussion suggestions on stewardship by Glenn H. Asquith. Outlines for five sessions are entitled: "What Is Stewardship?" "Stewardship of Time," "Stewardship of Abilities," "Stewardship of Money," "The Result of Faithful Stewardship." These are printed on an attractive eight-page folder, which may be ordered from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa., at 10 cents a copy, 75 cents a dozen, or \$7.00 a hundred.

These appeared originally in the *Baptist Leader* and appear now in the reprint form. Thoughts for the meeting are interspersed with questions for discussion.

The Bible SEPTEMBER
Nehemiah



OCTOBER
1 and 2 Timothy, Titus

NOVEMBER
1 Kings

Book of the Month

Nehemiah.—Chronicles, Ezra, and Nehemiah were originally one continuous work. They deal with much of Israel's history up to the return from the Exile, and chiefly from the point of view of the priestly system. The writer's interest is in the Temple. Nehemiah began his work in 444 B.C., and the walls of Jerusalem were built. Ezra and Nehemiah, more than any others, sketched the pattern of Judaism, with its genuine piety and its exclusiveness. These men helped the Jews develop that passionate reverence for the law and the Temple.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

World Fellowship Offering

SUNDAY, October 5, is the recommended day for receiving the World Fellowship Offering. The children's materials pictured here include an offering box and a picture-story folder.

The theme for the offering is "Tools for the New Day in Missions." The children's piece highlights the use of a truck in Congo and a jeep in Japan. The pictures on the offering box also pick up these two stories.

These materials should be in your church by the middle of August. The chairman of missionary and stewardship education will give to the chairman of children's work the children's manuals. These should be introduced and distributed to primary and juniors on Sunday, September 14. Encourage the boys and girls to read the stories with their families and to save their offering over the period of three weeks until October 5.

If you need more materials, write to your state or city Baptist office at once.

The following stories are additional ones that may be used to help the children understand the work done with a truck in the Belgian Congo.

The Truck That Got Sick

There is a truck named Chevrolet—a very special truck, for he lives on a mission station in the Belgian Congo. He is fairly large—in fact, he can carry three and a half tons. He spends most of his time making short trips around the mission station of Sona Bata, carrying cement and rock for the new buildings, and sometimes carrying people. He even went to a wedding once, and carried twenty guests. Occasionally he has to make long trips, such as the time he took five hundred gallons of gasoline over 260 miles of rough dirt road to the mission station of Boko because of a shortage of gasoline there. When he wasn't working, the people of Sona Bata let him rest under his favorite tree.

Not long ago, he was asked to make another trip to Boko. This time he was going to take a missionary family and all their household goods to that station where they would work. He had several days to think about the long trip, and he just didn't feel like making it this time. He didn't feel so good. In fact, he hadn't had much pep for about a week. George Franke, the mechanic, and some of the other mis-



Stories about 'The Littlest Christmas Tree' and 'A Mechanic in Congo' are in this story sheet. The attractive offering box will appeal to all

missionaries, too, came and listened to his engine and looked at his gauges, but they didn't find anything wrong. So he started out.

After about one hundred and fifty miles he began to have a pain in his crankshaft. It wasn't too bad at first, and he just wished they would let him go a little slower. But the driver didn't know about the pain, and it got worse and worse. Finally, Chevrolet couldn't keep quiet any longer. He began to say, "Knock, knock, knock." But over the noise of the road no one heard him.

He had to stop. And so there wasn't anything to do but transfer his load to another truck which came along a few hours later. Everyone went off and left him sitting beside the road.

There he waited sadly. Four men from the near-by village of Yalala took turns watching him. After a week he almost leaped for joy. George and another missionary had come all the way from Sona Bata to help him. They took him apart and discovered that the new oil pump wasn't his size. And so they left him again, almost all day, but when they returned they had an oil pump that fit just right.

The next day he was on his way home again—slowly, to be sure, but at least he was headed home. Soon, however, his driver made him go faster and faster. He knew he shouldn't go faster

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than five miles an hour, but sometimes the driver made him go as fast as fifteen. He knew he couldn't make it to Sona Bata at that rate. He was right. About fifty miles from Sona Bata his crankshaft broke right in two. George and the other missionary came by again, shook their heads sadly and left.

Three days passed. Finally another truck towed him about three miles to a Catholic mission station. He didn't really feel at home there, but it was better than being in the road.

Another three days passed, and help again arrived. This time it was another truck which towed him, little by little, all the way to Sona Bata.

Although he wished that he had come to Sona Bata under his own power, at least he was home. Soon he knew he would have a brand new engine and would be able to work again. And in the meantime, while he was waiting, he would just rest under his favorite tree.—GEORGE FRANKE, *Belgian Congo*

An Unexpected Trip

The telegram arrived Friday night. The men had been working for two days, planning how to arrange for the repair and maintenance of the motors and equipment of the mission, and were expecting to return to their stations the following day. It was a surprise when the telegram came.

FIVE-TON TRUCK BROKEN DOWN NEAR KIKONGO STOP CLUTCH TROUBLE STOP SUGGEST GEORGE COME BY PLANE WITH DON TO BANNINGVILLE STOP BEST REGARDS STOP BILL

To get a new clutch before eight the next morning was almost impossible. And there was hardly any chance at all that there would be an empty seat on the plane to Banningville. But there wasn't a thing that could be done about it Friday night.

Early Saturday morning the rush began. Jerry picked up George at the mission hostel, where he had spent the night, and together they went to the garage, hoping to find a clutch. Roland went with Don to the airport and discovered that there was an empty seat on the plane to Banningville. But now the question was—could George get to the airport by eight o'clock?

George and Jerry heaved a sigh of relief when the proprietor drove up. Now, if only he had a spare clutch! At the airport Roland and Don weighed in George's baggage, and the clerk impatiently asked when he could make out the ticket. The hands of the clock kept moving around.

George and Jerry jumped into their car and headed for the airport triumphantly. They had the clutch. Don and Roland breathed more easily when the familiar station wagon

pulled up at the entrance and George rushed into the waiting room.

The clerk made out the ticket, the baggage was accepted, and Don and George went out to the loading platform. It was 7:55. The loudspeaker buzzed and then they heard the announcer: "The plane for Banningville which was due to leave at eight o'clock will be delayed for one hour. The passengers are invited to have breakfast in the airport restaurant while they're waiting." What a let-down! But it was a welcome one, and Don and George relaxed.

The plane trip to Banningville and the truck trip to Kikongo were uneventful. One Sunday afternoon George drove to Boko. He passed the big truck sitting by the side of the road, and hoped that there wasn't anything wrong except the burned-out clutch. It took two days at Boko to repair the transmission of the station wagon which is used for the evangelistic work there, and so it was Wednesday morning before George got back to the five-ton truck.

The men working with him built a canopy of palm branches so that they would not have to work in the hot sun, but later in the day it served as a shelter from the rain, too. They

worked all day, cleaning and repairing the truck, and finally after four o'clock they sent it on its homeward way to Boko.

George headed back to Kikongo, where he spent two more days working on a truck. This time it was the three-ton truck used at Kikongo to haul lumber from the mill, rocks and sand from the pits, cement from the landing at the river. Not many building materials can be hauled in a broken-down truck, and not many buildings can be built without materials. So George was disappointed to find that he didn't have all the parts he needed and that he would have to wait until he could make another trip to Kikongo to finish repairing the truck.

The plane trip back to Leopoldville was smooth, and as George relaxed in his seat he thought of the three trucks at Sona Bata, each of them waiting for his return. And then he thought of the electric motor at Vanga, the water system to be installed there, the radio transmitters to be kept in condition. It had been a busy week—ever since that telegram had come. But even without a telegram it looked as though next week was going to be just as busy.—GEORGE FRANKE, *Belgian Congo*

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

Mission-Study Material

EACH YEAR at the national council of the Baptist Youth Fellowship, the world outreach commission develops the material that is to be used for the following year.

Two themes for 1958-1959 are: HOME—*Christian Concerns of our North American Neighbors*; and FOREIGN—*The Middle East*. In order to understand these themes better, a pamphlet entitled "World Outreach Resources" has been developed. This pamphlet describes the books that are available for study and reading purposes. Additional study and reading material may be found in "Friends Through Books," *High Call*, and through the pages of this magazine. Additional copies of "World Outreach Resources" may be obtained from 1703 Chestnut St., Philadelphia 3, Pa.

Each year the Baptist Youth Fellowship takes two projects of special interest.

Home-Mission Project

For the home-mission project they have selected Haiti, which lies on the western half of the island of Hispani-



This pamphlet will help better to understand the two mission-study themes

ola. It is the first Negro republic in the world, and the only republic in Latin America where French is the official state language.

Many are the needs of Haiti, for it is a poverty ridden country. Devastating drought has gripped the land; thousands of hungry men, women, and children are destitute, with little food or clothing. Children are unable to attend church or school for the lack of shoes. Seventy-five per cent of the population are unemployed, and those who are lucky enough to find work earn only about \$50 a year.

Foreign-Mission Project

American Baptists have no work in the Middle East, and so for the foreign-mission project the Baptist Youth Fellowship has selected the Berlin Student Center.

Baptists are the only free-church members in Germany with a student program. There are three student secretaries for Baptist work there—one for East Germany and two for West Germany and Berlin. Students in Berlin meet in the attic of an old mansion near the Free University.

Not only for the East Berlin students, but also for those from East Germany, the student center is a symbol as well as an opportunity for fellowship with brothers and sisters in the faith from the West. It has become very difficult for East German students to come to West Berlin, but still they come—for a day, for a week end. Many a night the office serves as a guest room. The Berlin student group is very conscious of being a link between Christians East and West, and the little student center has proved to be a real asset in this mission.

To implement these two interest missions, there is a "World Outreach Packet" that contains a wealth of material to be used when presenting these two projects. This packet may be purchased from the national Baptist Youth Fellowship office.

Fellowship Guild

Here 'n' There

New Jersey

On a beautiful week end in April, 125 Sallie Peck and Alma Noble guild girls gathered at the Calvary Baptist Church, Trenton, for their state house party. The theme was "How Great My Task." This was carried out in their theme and discussion groups.

The leadership for the house party was outstanding. Special features of the program were hearing Ruth Kalling, missionary to Japan, and Reiko

Aikawa, a graduate of Eastern Baptist College, who will return to her home in Japan this fall.

The banquet was one of the highlighted events. Miss Aikawa talked and showed her slides of Japan. During the course of the evening the girls were able to sing a number of songs in Japanese.



L. to r.: Reiko Aikawa, Elaine Szalontoy, Ruth Kalling at the banquet

The communion service was the closing feature. The girls went away from the house party with a refreshed feeling and richer for attending.

The Ann Judson Fellowship Guild house party was well attended by the girls of New Jersey. This day was packed with many special features. "How Great My Task" was the theme of the house party. Each girl was given a key which said, "Your key opens the door to the activities of your Ann Judson House Party."

An original play, "Choosing Professions," by Lina Belar, was presented by the Palmyra girls.

Ohio

The Ann Judson Guild, First Baptist Church, Cambridge, was organized in January, 1956, with Mrs. Robert Montgomery as counselor. There were six girls at the first meeting of the group. As of February, 1958, the membership numbered eleven girls. The group has had 100 per cent participation each year in the Love Gift program and the White Cross quota. They have formed their own choir and frequently participate in the choral work of the church. Meetings are held on the second Monday of each month in the homes of the girls. Acting as cocounselor is Carol Jane Forshey.

Maine

The Ruth Dexter Guild, of the Penney Memorial Baptist Church, Augusta, having a charter membership of eight girls, held its installation service on a Sunday afternoon. In the first part of the program, the girls gave some important points regarding the guild work. Special music included a piano solo and the singing of the

guild hymn "God Who Touchest Earth with Beauty." Mrs. Maxwell, our pastor's wife, gave a challenging meditation prior to the charge to the officers and members. She brought out that it is not cosmetics that makes a sweet, kind, unselfish Christian, but Christ in the heart.

For the installation service she compared the offices of the guild to precious stones. Following the service, light refreshments were served to the parents and friends who attended. Mrs. A. A. Swanson is the counselor for this group. Lucille MacFarland assists her.

Indiana

The girls of the First Baptist Church, Denham, organized an Ann Judson Chapter of the Fellowship Guild one year ago. To celebrate their first anniversary they held a fellowship tea and invited their sister guild girls of the First Baptist Church, Rochester, the Woman's Missionary Society of that church, and the Woman's Missionary Society of our own church. As a special speaker they invited Mrs. Raymond Robbins, of Logansport, to tell them of the Baptist work among the Indian Americans in Arizona. Forty-one were present at the tea, and all had an enjoyable time.

Wisconsin

This year for the first time all the Fellowship Guild girls and counselors in Wisconsin met together at a state house party at Stevens Point, May 2-4. At the guild breakfast, held during the Youth Congress at Madison last fall, the girls voted to have a house party this year. On the first week end in February four girls on the state commission, Kathy Wilsey, of Eau Claire; Jean Wolfe, of Milwaukee; Sandy MacIntosh and Carol Sanders, of Racine; Mrs. H. J. Kinade, president of the Baptist Woman's Missionary Society, of Wisconsin; and Mrs. H. R. MacLaughlin, state guild counselor, met in Racine to make plans for the house party.

The greatest highlight was the presence of the national guild counselor, Mrs. Robert Manogg, of Huntington Woods, Mich., who led all sessions on the guild.

Missionary speaker was Amparo Arguelles, of Iloilo, Philippines. Miss Arguelles is a registered nurse, trained at Iloilo University and at the School of Nursing of the Iloilo Mission Hospital. She is at present working on her M.A. degree at the University of Chicago on a student-exchange program. She has been a guild girl for seven years.

Several outstanding women of the state also participated in the program, as well as girls from the various guilds.

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NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

They Said I Could Do It—And I Did!

By CARYL D. SLIFER

THEY" were the nominating committee. "I" am just Mrs. Church, a member of a small woman's society. It was just a year ago when they asked me to be chairman of program of the society. At first I said I couldn't. I didn't know anything about church programs for women. But the committee said I would have lots of help—that the National Council of American Baptist Women had a system of channeling ideas and information through their state and association officers, by which I would begin to receive material just as soon as they sent in my name. So I said I'd try.

How right they were! Within a week, I had a letter from the association chairman of program. She welcomed me and offered help. Then we had an installation service in our church, and I was handed a workbook with all the correspondence and material on programs for the preceding year.

In the front of the book was pasted a printed page headed: "Goals for the Chairman of Program." These goals sounded like a large order, but Mrs. Jones, the former chairman of program, who had put together this workbook, introduced me to more help. There was the annual "Program Packet" and the monthly page for women in Missions. Also, she said that our local president subscribes for a loose-leaf national magazine for Baptist women. We call it *The American Baptist Woman*. In the three issues each year, each national officer writes a page of information for her counterpart in the state, association, and local society.

So, three times a year, I would receive a message direct from my national chairman of program. Her picture is always at the top of her page, too, so that, while reading, I always would feel that she was talking with me personally.

Divisions

From then on, I thought I was on my own. But I soon found that I was just part of a team. I belonged to a "division" in which the first vice-president and the chairman of literature and the chairman of house party were

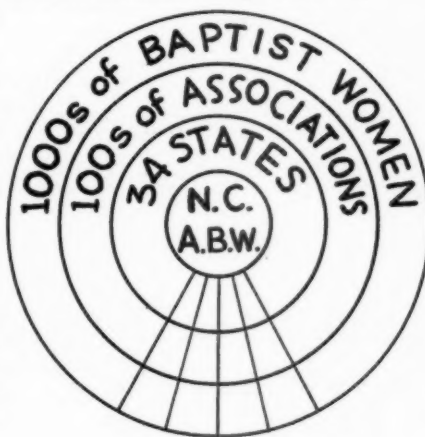
working with me. We met together as a committee to plan our work. And together we always tried to attend association meetings. There I received more help, for again we met by divisions, and I met the woman who had first written me, and talked with other local chairmen to get their ideas. It was a leadership-training experience for all of us.

I learned that all our local officers had association counterparts—women with the same title as ours. From them to us came information and inspiration, printed leaflets and mimeographed sheets, personal letters and even pictures. Most of this material had come from our national council through our state counterparts.

Channeling

What a wonderful system! It is called "Channeling." For me, it began with that first letter from my association chairman of program. But she couldn't have written me if my society hadn't first sent her my name. So it's a two-way responsibility, and develops into a person-to-person relationship.

Sometimes my counterpart's letters are mimeographed. She's a busy lady, and she has thirty local chairmen to whom she must write. So I wouldn't want her to do each letter by hand. But she never addresses us as just "Dear Friend" or "Dear Chairman." She always puts my name at the top and usually adds a little personal note, too, at the bottom. How I do appreciate that! It makes her message seem to have been written just for me.



You know, as a housewife, I felt sometimes as if I were just going around in circles. But one day, I read on a card: "Blessed are they who run around in circles, for they shall be known as wheels!"

Ezekiel said in the first chapter, sixteenth verse, "... their work was as it were a wheel in the middle of a wheel." That's a perfect description of our national organization of women—a tremendous wheel moving ever forward, held together by wire spokes that carry strength from hub to rim. The hub is the board of the National Council of American Baptist Women. On the other rim is every woman in every Baptist church. That's a lot of us—450,000, I am told, in 4,500 organized women's societies in 6,000 churches. Wheels within the wheel are the association and state organizations, traversed by these same firm spokes.

Of course, sometimes the system bogs down. Chairmen are only human, and they're not all perfect. Sometimes a state or association officer doesn't do her job. Maybe she gets too busy with other things, and delays sending out the material. Or sometimes she doesn't tell her counterparts the name of her successor, or help train the woman who takes her place. Then, let's face it! We've got a broken spoke on our wheel. The outer rim is weakened, and a lot of us out there have to suffer.

Person-to-Person

But since I've found out how the system of channeling works, I've been jogging along some of the other chairmen in my church who weren't as lucky as I was. Some of the officers never heard from *their* counterparts. "This is a two-way system," I told them. "You should write *them* if they don't write to you. And *keep* trying. Don't be discouraged if you don't hear, and don't lie down on the job just because you didn't have help dumped in your lap." So we have a pretty active group of officers now in our church, and we've developed a wonderful person-to-person fellowship with our association leaders.

Maybe I shouldn't mention money, but our society seems to have a better system than some I've talked with. We have a budget. Officers and chairmen are allotted definite amounts for postage and promotion. Of course we plan in executive meeting how it is to be spent, but then the society pays the bills. This really helps, for I don't have much of my own to spend—with my five children, and a husband on shift work.

So you just say "yes" to *your* nominating committee, won't you? I did, and I'm proud to be part of the wheel.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Up to the Mountain of the Lord

A Rededication Program

By JUANITA B. KIPP

[This service may be used as it is or made more impressive by the use of candles. If using candles, have for worship center a table with scarf and open Bible on it, five candles representing the mountains named, and one taller candle representing God's blessings and promises. The leader will light each candle as she mentions a mountain. The women, having been given candles, will come to the front, when called, to light their candles and then return to their seats for their rededicatory prayer.]

LEADER: Our service today is one of rededication—a rededication of our lives to Christ and his work. Too often we become negligent and unconcerned about the Lord's work, and so we need to rededicate ourselves to his calling.

HYMN: "Make Me a Blessing."

PRAYER:

SCRIPTURE: Isaiah 2:2-3.

LEADER: Our Scripture lesson, in mentioning "the mountain of the Lord," reminds us that mountains are spoken of frequently in the Bible. Mountains have been selected for divine manifestations, solemnness, places of sacrifice, meditation, and rest. We do not know why they have been chosen for such purposes, whether it is their grandeur, tending to elevate one's thoughts, or their separation from plains and valleys, permitting seclusion for meditation. Whatever the reason, they have served their purpose well.¹ Therefore, let us meditate upon a few of many mountains of Christian experience, hoping to draw our thoughts and our purposes in life into that which would be Christ's divine will.

To begin with, a Christian must have a devoted prayer life in order to be a powerhouse for God. Prayer is necessary for overcoming temptations that would hinder our work, but also necessary for development. [Reads Luke 6:12.] The mountain of prayer is frequently mentioned in the Bible. Our Lord retired to the mountains or other places of solitude to be alone in prayer with his heavenly Father. How much more, then, do we who are weak and stumbling, need daily communion with God! Prayer is a vital, living lifeline we cannot afford to be

without. It makes us strong and useful Christians.

Will you strive to make your daily prayer life more vital, so that you may be a more effective witness for Christ?

UNISON: We will strive to make our daily prayer life more vital, so that we may be more effective Christian witnesses.

LEADER: Where there is prayer there must be faith. [Reads Mark 11:22-24.] In order to ascend high on the mountain of faith, we need each day to take a few more firm, well-chosen steps upward to attain that goal. There are many rich and rewarding experiences to be enjoyed only as a result of faithful walking and working with our Lord.

Will you endeavor to walk closer to the Lord each day, renewing your faith, that your Christian experiences may be more rich and rewarding?

UNISON: We will endeavor to walk closer in faith to our Lord.

LEADER [reads Genesis 22:1-12]: We find here that beautiful story of faithful Abraham, whom God asked to sacrifice his son. Now we are asked to make sacrifices to God—not in the sense of taking our own lives, but in giving more of our time, talent, and income. Does not some material want mean more to you if you have to give up something else to have it? So it is with Christianity; we appreciate it more if we give more time here, or a little more of our energy even unto physical weariness, or give up some personal desire in order to give a bit more materially to help advance the kingdom. It is such a little in return, is it not, for the supreme sacrifice God made in his Son?

Will you pledge, therefore, to give to Christ more of yourself, your time, and your talents?

UNISON: We pledge to give more

of ourselves, our time, and our talents to Christ.

LEADER: The mountain of Christian growth is a direct result of prayer, faith, and sacrifice. In the nineteenth and twentieth chapters of Exodus we find God calling Moses to the top of Mount Sinai for the receiving of the law. [Reads a portion of this passage of Scripture.] God instructed the people to learn the law, and in that lesson we find that by obeying the commandments, we are growing in Christian stature, including grace, humility, obedience, understanding, and love.

Will you endeavor to spend more time in studying the Word of God and listening to and obeying the will of God?

UNISON: We will endeavor to spend more time in Bible study and in listening to and obeying the will of God.

LEADER [reads Matthew 28:16-20]: Just before his ascension into heaven, Jesus taught his disciples the meaning of service when he said, "Go ye therefore, and teach all nations, . . ." As Christ's followers, we also are instructed to serve him. Service is prompted by faith, kept alive and guided by prayer, and enriched by sacrifice.

Will you endeavor to serve Christ more earnestly each day?

UNISON: We will endeavor to serve Christ more earnestly each day.

LEADER: We receive for our efforts and our faithfulness the abundant mountains of blessings and promises from God.

While the organist plays softly the hymn "Take My Life and Let It Be," will you please rise and come to the front, so that we may light our candles from the candle which represents Christ's promises and blessings to us. Then return to your seats and remain standing for our rededicatory prayer. [Light candles.]

LEADER: As we stand here reverently with our lighted candles, we are symbolizing our covenant made today with God and our fellow workers.

Let us pray.

UNISON: Our Father in heaven, we bow before thee in humble rededication of our lives to thee. We pray that we may be more earnest and regular in our prayer life, more faithful in our church work, and more sacrificial in our giving. Help us to grow, and guide us into a rich life of service for thee. In gratitude we thank thee for the many promises of the Bible and for our daily blessings. Hear our prayer, O Lord, and may we always abound in the work of the Lord. For we know that our labor in the Lord is not in vain. Amen.

October Program

for the

Small Society and Circle

is on home missions

Title—"Northern Trails"

MISSIONS

¹The Pulpit Commentary, Vol. 16, Mark Vol. II, p. 40.



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

'Finding God Anew'

OCTOBER—Through Community Witness

NOVEMBER—Through Witnessing

INVITATIONS for Community Night should go out to the men of other churches a month or six weeks in advance to permit announcements in their meetings. Public officials should also be given early invitations. If the president of the ministerial association happens to be your own pastor, you may wish to ask the vice-president or some other minister to be the guest speaker on the subject "The Christian Layman in our Community." Plan for a period of discussion following his address.

This is one meeting where we should go all out with publicity—newspaper, radio if convenient, posters, announcements in all churches, and telephone.

If you expect a larger crowd than can be accommodated in your church, arrange to borrow a school gymnasium, secure chairs enough for the group, and serve dinner cafeteria style. The men of Walnut Valley Association of Kansas have done this several times with attendance of over a thousand.

Program

Plan the meeting carefully. The program might run somewhat as follows:

6:30 P.M. Fellowship half-hour. Name tags with space for nickname and last name. Host committee making as many introductions as possible, including introducing themselves to apparent strangers.

7:00 Dinner. It had better be good—and he-man portions! Try to introduce a few hearty laughs early in the dinner.

7:40 Get the dishes out of the way.

7:50 Group singing with the best pianist, song leader, and song sheets available. Allow adequate time for a hearty sing. Do not allow competition of dish clearing or other distractions to interfere.

8:10 Welcome and introductions by president or vice-president.

8:15 Outstanding musical number.

8:20 Very brief business meeting—barest of essentials.

8:25 Introduction of speaker by president. Address of evening.

8:50 Divide entire assembly into

groups of six to discuss the question, "What should Christian laymen be doing that they are not now doing, to make a greater impact for Christ upon the community?" Follow with "What type of organization do we need to do the job we should be doing?"

9:25 Five-minute devotional message by the pastor.

9:30 Prayer and adjournment.

Time and space permitting, it might be well to have a challenge game of volley ball or dart baseball between two of the men's groups represented, after the meeting has officially adjourned. Such games help to develop the interest of the younger men in the group.

November Meeting

Men love to eat, especially steaks. That is why this meeting will have unusual appeal for the fellows you are trying to reach. Leave no stone unturned in your efforts to get them out. Give them a "scrumptious" dinner.

You can have laymen in whom you can put great confidence at any time when the Lord's work is to be done. Pair them off in groups of two, letting them choose their own partners if they wish. The other men in and around your church may need a personal call to get them out. Some of them are prospective members (names secured from the Sunday school or from previous visitation listings), some are partially inactive (come only when something unusual happens), and some just inactive (from lack of interest or perhaps nursing a grievance).

Try to give some of each on each team. However, not over six names to any team. See that every man is visited during the week prior to the dinner. Then make sure your prospect understands: (1) He will be most welcome at the steak dinner. (2) He is needed to make the group complete. (3) Who will call for him, if transportation is a problem. Report any difficulty found to the pastor or the chairman of the board of deacons for appropriate action.

Be sure your guests feel at ease from the moment they come in. Have the

officers of the fellowship serve as the reception committee for this meeting to welcome each man as he comes in. Your calling teams should also be on hand early to welcome those they called on. If name tags are not available, write each man's name on a good-sized card and pin it in a prominent spot on his jacket or sport shirt. See that guests are introduced.

The whole build-up thus far has been to set the stage for what follows. The program should be well worked out and well presented. You will wish to develop a program that fits your particular situation. Here are a few suggestions:

Program

TOPIC: "Christ in My Life."

HYMNS: "What a Friend We Have in Jesus."

"Just When I Need Him Most."

PRAYER

SCRIPTURE: Psalm 27:1; Luke 12:24-31; John 6:3, 47-48.

Plan 1: Select four or five of your laymen—a lawyer, a merchant, a mechanic, a farmer, or a teacher. Ask each man to come prepared to give about a five-minute testimony on what Christ means in his life, his everyday work, and his contact with other people, and how Christ has helped in some very intimate way to make his life worth while and full. Your visitors will see, in these experiences, times they themselves have needed his help.

Plan 2: Have an inspiring speaker who will carry out and develop the thought of "Christ in My Life," pointing the way to a greater experience in daily living.

Plan 3: A panel discussion, with carefully chosen panelists who can speak from experience on the subject of the evening. Here are a few questions which your panel could use to develop the thought of "Christ in My Life." You will, of course, wish to add to, or change them, to fit your particular situation:

1. What is most needed in the lives of us all today?

2. Why does fellowship with Christian men help my life?

3. Do Christ and my church receive first consideration in my life?

4. How can I help other men to know Christ as I do?

Encourage questions from the floor, but be sure not to let the interest lag or the discussion get too long.

Close with a five-minute talk by the pastor. Encourage him to give an invitation. The whole evening will have been one of a sincere, intimate, frank approach to the most important question in any man's life. Do not lose a chance to help him make the all-important decision.

BENEDICTION

News FROM THE BAPTIST WORLD MISSION

SOVIET UNION AND POLAND

Iron Curtain Baptists

Three Baptists were the first Americans to speak to a Baptist audience in Latvia since the Second World War when they visited Riga in July. Congregations that filled every aisle as well as the pews met three nights in three Baptist churches in Riga and heard messages of greeting by V. Carney Hargroves, of Philadelphia, Pa.; Samuel D. Proctor, of Richmond, Va.; and R. Dean Goodwin, of New York, N.Y. The congregations numbered 1,500 to 2,000 though the church membership in each church was only 600 or 700 members.

The threesome were on a tour, July 8-25, in the Soviet Union and Poland, visiting Baptist churches and Christian leaders in Moscow, Leningrad, Riga, and Minsk, in U.S.S.R., and Warsaw, Lodz, and Krakow, in Poland. Dr. Hargroves, leader of the party, was the only member of the group who had previously visited Baptists in the Soviet Union, but no Baptist delegation had been in the Latvian Baptist churches since that area was annexed by U.S.S.R. during the Second World War.

The occasion for the visit was the 90th anniversary of the Baptist churches in Russia and the 100th anniversary of Baptists in Poland. It was the first visit of any member of the group to Poland. In Poland, they were joined by Adolph Klaupiks, of Washington, D.C., director of relief work for the Baptist World Alliance.

Growth in the Churches

"The growth that I saw in the Russian churches three years ago has continued," Dr. Hargroves said at the end of the seventeen-day visit. Jacob Zhidkov, of Moscow, president of the All Union Council of Evangelical Christian Baptists, reported that 8,000 converts had been baptized in 5,400 Baptist churches in the Soviet Union since January 1, this year.

He said that many more people have applied for baptism, but they have not yet been accepted. Converts are not permitted to be baptized and join the church until after they have reached the age of eighteen and have proved themselves during a period of probation.

The 4,000-member Baptist Church in Moscow received 180 members by baptism in the first half of this year, and 350 have applied for membership. The Baptist Church in Leningrad reported over 3,000 members. Pastor

Orloff said that 147 had been baptized this year and about 350 had applied for membership.

Growth of Baptist churches in the Baltic states is not as rapid as in Russia, according to Nikolai Levindanto, superintendent of the work in that area. He reported 9,000 church members in Latvia, a decrease from the prewar figure of 12,000. The largest Baptist church in the Baltic area is the 2,000-member congregation in Tallin, Estonia, where Oswald Tark is pastor.

The Minsk Baptist Church is rebuilding its meetinghouse. The executive who oversees the work of 250 Baptist churches in Byelorussia said, "Churches grow all the time." The church in Minsk has 600 members. The pastor of this church baptized forty-seven converts last year.

Baptist churches in Poland are celebrating the 100th anniversary of churches started by German Baptists there a century ago. Alexander Kiruncun, president of the Baptist Union of Poland, said that many Baptists of German origin had left Poland in recent years. One church in Lodz lost thirty members of German origin last year. Even so, the church has sponsored three new missions since the Second World War. Baptists there have sixty-five churches and missions. Many young people in the churches and some well qualified younger pastors give promise of a bright future for Baptists here.

Relief for Polish Pastors

The high cost of living in Poland has forced many pastors to seek employment outside the church to supplement their salaries from the church.

The relief committee of the Baptist World Alliance, with financial aid from the American Baptist world-relief committee and others, has made it possible for fourteen pastors to quit secular employment, so that they may give full time to the churches.

The American visitors brought greetings and preached to Baptist congregations in Bialostok, Lodz, and Krakow. They were told that many who attended were not members of the churches but were interested in becoming members.

Dr. Proctor, one of the few Negroes to visit the Iron Curtain countries, was an object of much curious interest. Crowds of children gathered around him wherever he went, and older people stopped to look at him. He was told that people throughout Russia knew of the segregation problems in Little Rock, Ark.

Guests of Russian Baptists

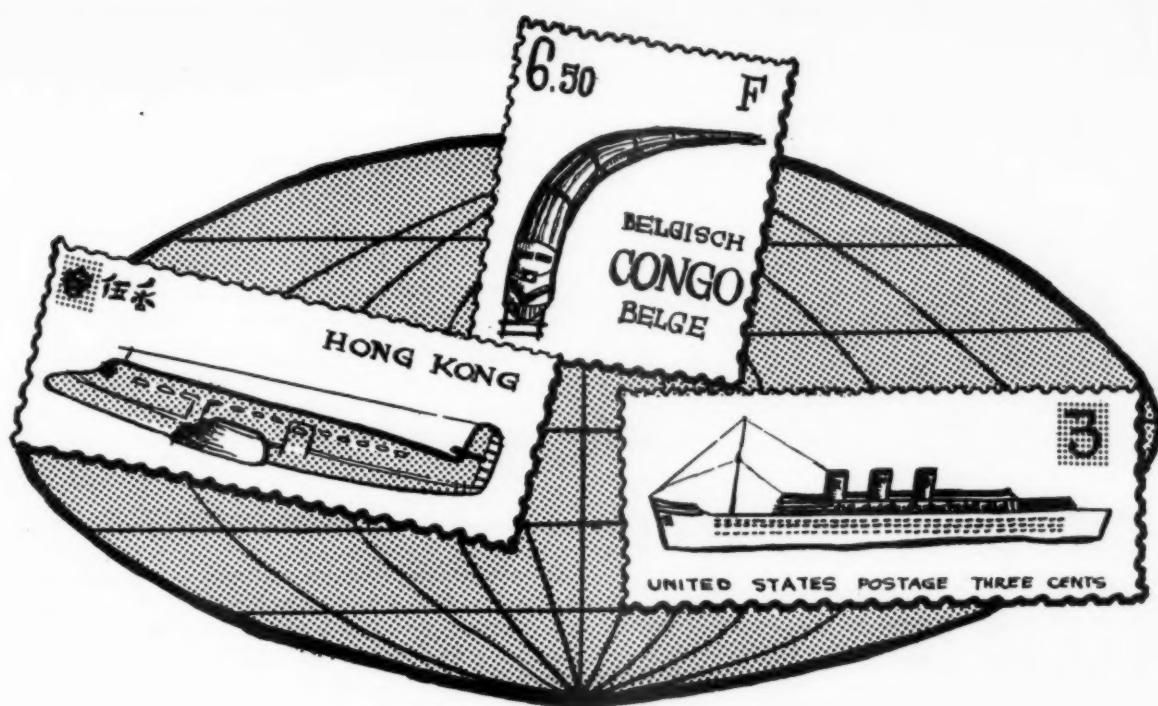
The three American visitors went to the Iron Curtain countries as tourists, and were able to visit only the cities where Intourist, the Soviet travel agency, takes tourists. They were also guests of the Baptist leaders, and had many conferences with them. Their hosts included the five Russian Baptist leaders who came to the United States as a delegation in 1956: in Moscow, Jacob Zhidkov, president of the Baptists; Alexander Karev, general secretary; Ilya Ivanov, treasurer; and Klaudia Tyrtova, office secretary. They learned that Miss Tyrtova was married last November. In Latvia, their host was Nikolai Levindanto, as well as Baptist pastors and the superintendent for Latvia, Fr. Hiens. Alexei Karpov, pastor of the Moscow church, gave much of his time to them in Moscow.

Two younger pastors also helped to interpret the churches to them. They

(Continued on page 41)



Three American visitors with Baptist pastor and choir in Leningrad



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Iron Curtain Baptists

(Continued from page 38)

were Ilya Orloff, son of the pastor in Leningrad, and Mr. Zhidkov, son of the Baptist president. They, with four others, have been studying theology in England. There is no theological school for Baptists in the Soviet Union, but the leaders said that the Government has granted permission for such an institution in Moscow.

The three American Baptists entered the Soviet Union by way of Prague, Czechoslovakia, where they visited briefly with Czech Baptist leaders. Baptist work in Czechoslovakia is small, but the leaders hope for more strength in the churches as new members are added. From Prague to Moscow they flew in the new Russian jet passenger plane.

Tension Over Middle East

Tension over Lebanon and Iraq was at its highest while the three were in Riga and Minsk. On return to Moscow, they visited the U. S. Embassy, after an estimated 100,000 demonstrators had broken many of its windows. They report that Russian people were cordial to them everywhere, even when the United States Government was being condemned in the Soviet press and radio and in meetings of factory workers. The shoeshine man on the street, the devout people in churches, and the ministers anxiously asked the Americans to work for *mer* ("peace") in America.

Except for news gleaned from tourists recently arrived from the West, and news bulletins provided by the U. S. Embassy in Moscow, the three Baptist visitors heard only the official viewpoint of the Government of U.S.S.R. during the crisis. The head of the Soviet Government was portrayed as the world's chief advocate of peace, while the United States Government was pictured as an aggressor in the Middle East.

R. DEAN GOODWIN

JAPAN

Day of Dedication

At Kuji Christian Center, the third and fourth of July were unique. The third brought the formal opening of our dairy farm and school, and the fourth, public recognition of my forty-three years of work in Japan. I received an Imperial Decoration, which was pinned on me by the Governor of Iwate Prefecture. Since the center buildings were erected just before, during, and after the Second World War, they never had been publicly dedicated. We decided we owed it to the community and to friends to have a celebration when we opened the dairy farm and school.

September, 1958

The address was given by Mr. Ogara, a Tokyo pastor who had just returned from a preaching trip to Japanese churches in the United States and South America. He is the uncle of Mrs. Yahaba, who, with her husband, helps direct Kuji Center. He said that almost insurmountable obstacles had been overcome, because we "believed in a call to help the farmers in this Tibet of Japan, spiritually and economically."

Messages of congratulation were given by the governor and former governor of Iwate, the mayor of Kuji,

the prefectural agriculture and forestry directors, representatives of Baptist churches and the missionary group, and the Hokkaido Christian Dairy College, of which our school is to be the younger brother. Telegrams came from members of the Japanese National Diet. Dr. Kagawa could not attend, but sent someone from Tokyo to read his message of joy in this further development of Christian rural work.

After the service and lunch, many walked over the hills to congratulate the fifteen cows on their new barn.

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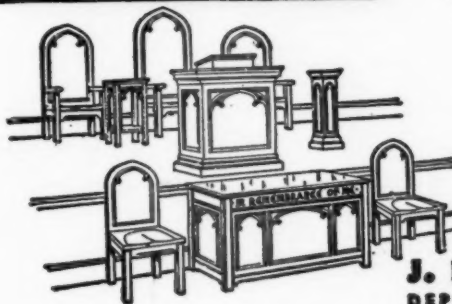
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- (1) Hong Kong, May, 1843. (2) \$50. (3) Alaska. (4) 29. (5) True. (6) Menlo Park, Calif. (7) B.Y.F. of the Ollie Baptist Church. (8) National leaders of the overseas churches. (9) World Christianity. (10) Edna D. Smith, Kenneth G. Hobart. (11) True. (12) Edwin H. Tuller. (13) 325. (14) Mr. and Mrs. P. R. Lindland. (15) Three Baptists—Hargroves, Proctor, Goodwin. (16) 43. (17) Five. (18) 5,400.

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By the Woman's American Baptist Foreign Mission Society: Clara M. Dorn, India.

Died

Mrs. James R. Bailey, missionary to Assam (1910-1929), at Detroit, Mich., May 18, 1958.

Mary Harrison, wife of Rodger D.

Harrison, Catalina Baptist Church, Tucson, Ariz., February 11, 1958.

Melvina Sollman, missionary to South China (1902-1938), at Cincinnati, Ohio, April 13, 1958.

Furloughed

Dr. Gladys M. Allen from Assam; Dr. Marian O. Boehr from South India; Marion G. Burnham from Assam; Rev. and Mrs. C. M. Capen from Thailand; Rev. and Mrs. A. J. Eastman from Burma; Flora G. Ernst from Philippines; Rev. and Mrs. P. D. Eppinger from Japan; Mrs. J. T. Howard from Philippines; Rev. and Mrs. C. L. Kau from West Bengal; Catherine V. Knight from Assam; Beulah M. McCoy from Japan; Dr. and Mrs. A. C. Osterholm from Congo; E. Ruth Paul from Assam; Rev. and Mrs. W. F. Robbins from Congo; Rev. and Mrs. John Selander from Assam; Rev. and Mrs. A. L. Slater from South India; Rev. and Mrs. D. P. Stimson from Burma; Gertrude M. Waterman from Japan; Rev. and Mrs. C. G. Weaver from Congo; Ruth M. Carr from El Salvador; Kathleen Rounds from Cuba.

Transferred

George Baker, from boys' worker to director, William Axling Christian Center, Minneapolis, Minn.; Wesley Dixon, from field representative to administrative associate, division of church extension and edifice funds; Harvey A. Everett, from field representative to administrative assistant, division of church missions; Horacio Quinones, from Tucson, Ariz., to Denver, Colo.; Al Mackin, from boys' worker to director, Brooks House, Hammond, Ind.; Paul D. Raycroft, from area director of evangelism to convention missionary, Jackson, Wyo.

Resigned

Mary L. Burke, appointee; Almyra E. Eastlund from Assam; Rev. and Mrs. G. R. Hill from Bengal; Mrs. Beatrice Pond Jefferson, reappointment; Lorene V. McNutt, appointee; Rev. and Mrs. Clarence G. Vichert from Bengal-Orissa; Mildred L. Arnold, regional missionary for evangelism; Patricia Brant, Brooks House, Hammond, Ind.; R. Fred Chambers, Fort Collins, Colo.; Jacob J. Frey, director of town and country work in Montana; Fannie Goodgame, Newark Christian Center, Newark, N.J. (retired); Warren L. Green, Oceanlake, Oreg.; Virginia Huber, The Mariners' Temple, New York, N.Y.; Nan Krueger, Milwaukee Christian Center, Milwaukee, Wis.; Juan Macias, Kansas City, Kans.; Ruth Makeham, Boston Baptist Bethel Christian Center, Boston, Mass. (retirement due to disability); Clarence R. Matthews, Twenty-

nine Palms, Calif.; Robert A. Meyer-
end, Glenwood Springs, Colo.; Elmer
J. Neff, Linch, Wyo.; Kenneth Lee
Rowe, Proctorville, Ohio; Donald M.
Rusk, Denver, Colo.; Howard D.
Simpson, Tri-State Convention mis-
sionary (retired); Nathan W. Turner,
Bellevue, Wash.; Mrs. Anne Warren,
Baptist Educational Center, New
York, N.Y.; Katie Williamson, Brooks
House, Hammond, Ind.; Reba C. Wil-
son, Pueblo, Mexico.

Church assumed self-support: Ben-
nett L. Owens, Mountview Baptist
Church, Columbus, Ohio.

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Christian Education Week

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ber 28–October 5 is Christian Educa-
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Motion Pictures

222. *Fire Upon the Earth*. A com-
plete history of the Christian church
as seen from the Protestant viewpoint.
From Pentecost through the develop-
ment of Protestantism in the United
States. 27 min. Rental, \$10.

278. *For Every Child*. After teach-
ing a class in the Sunday school for
the first time, Mr. Wilcox discovers
that young children need friendship
and understanding. Color. 29 min.
Rental, \$12.

341. *The Rich Fool*. Modern set-
ting of the parable as found in Luke.
A man's business so dominates his life,
it makes him oblivious to his family
until too late. 25 min. Rental, \$9.

401. *The House That Hunter Built*.
Mr. Hunter believes that money and
social position are everything, until
the death of his daughter changes his
mind. 30 min. Rental, \$9.

Filmstrips

F140. *The Measure of a Man*.
Each member of the youth fellowship
asks himself, "What kind of Christian
am I?" Color. 33⅓ rpm record. 15
min. Rental, \$2.50.

F116. *No Easy Answer*. Parents dis-
cuss: choosing playmates, holding the
confidence of adolescents, and guid-
ing young people in courtship. 33⅓
rpm record. 25 min. Rental, \$2.50.

F201. *Right Attitude*. A Christian's
attitudes toward his work and his fel-
low man are discussed in this film-
strip. Other questions are raised for
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F205. *The Church Is Born*. The
founding of the Christian church,
from Christ's appearance on the road
to Emmaus, through the beginning of
persecution and Paul's spreading the
gospel beyond Palestine. Color. Ren-
tal, \$3; sale, \$6.

F226. *Christians Worship*. A young
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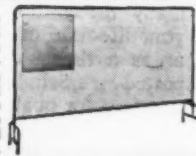
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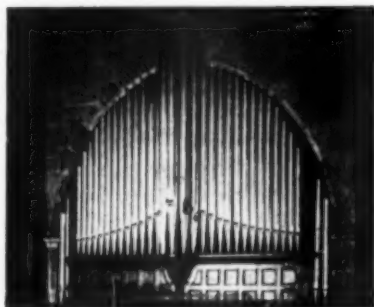
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Club Talk...

By FRANK A. SHARP
Business Manager

OCTOBER 19 can be an important day in the life of your church and the American Baptist Convention. That day is MISSIONS Magazine Sunday. Each church is asked to observe that Sunday, or another Sunday during October, as a time to emphasize the important place MISSIONS Magazine should have in the life of every American Baptist family.

During the past year the publication committee of MISSIONS has taken what may be the most important step in its history—an extraordinary move designed to place MISSIONS into the majority of our 400,000 American Baptist homes.

The committee has revised the Every Family Subscription Plan, making it possible for a church to subscribe for MISSIONS at the unusually low subscription price of \$1.00 a year, provided the church agrees to bear the cost of sending the magazine into the home of each active family.

Our goal for MISSIONS Magazine Sunday this year is to have one thousand additional American Baptist churches enrolled in the Every Family Plan.

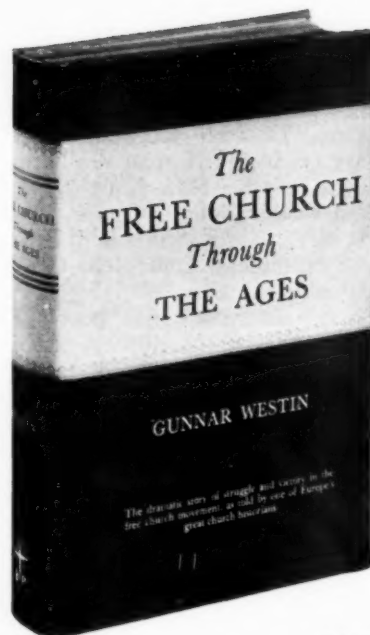
The church may secure a quantity of envelopes to be distributed on MISSIONS Magazine Sunday, asking for contributions to help the church defray the cost of sending the magazine into each home.

If, after considering the Every Family Plan carefully, your church feels it cannot adopt the plan at this time, then we urge you to observe MISSIONS Magazine Sunday by securing renewals and new subscriptions at the regular club rates: 1 year—\$2.00; 2 years—\$3.50; 3 years—\$5.00.

For October only, individual subscriptions may be obtained at the club rates. The \$1.00-a-year rate for the New Every Family Plan does not apply to individual subscriptions.

The family-plan rate applies only when a church or some responsible organization underwrites the cost of the subscriptions and the entire amount is paid when billed. These subscriptions are on a continuing basis and have no expiration dates, do not receive renewal notices, and the church is automatically billed each year.

RENEW your MISSIONS magazine subscription two months in advance. Watch the expiration date on the label, and avoid missing an issue.



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by Gunnar Westin

Now, for the first time, a comprehensive history of religious dissent. The publication of this book in America comes at a time when interest in the free church movement is at an all-time high. Written by a Scandinavian historian who is widely respected both in Europe and in the United States, the book was first published in Sweden in 1954.

The five exhaustive chapters present the material in chronological blocks:

- Early Development of the Churches
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*How a borrowed cup of sugar
helped me make \$102 in 3 weeks!*

Where we live, neighbors are forever dropping in to borrow something or ask about a recipe or just chat a bit — and frankly, I enjoy it. Ordinarily, I wouldn't dream of *selling* them anything, but for quite a while I'd been feeling sort of depressed — what with Christmas coming and not much extra money around — so I decided to send off the coupon for Chilton cards, just to see if I could earn the extra money I needed, too. Well, the day my four-box sample kit arrived, my friend Elaine dropped in to borrow a cup of sugar and right away she spied those cards. Like me, she just loved them — and before I knew it, she'd bought one of the boxes and ordered three more! That was just the beginning! In the next three weeks, just by showing my Chilton cards, I made \$102! Call it selling if you like — but I call it the nicest, easiest way to make money I ever heard of! Now I know how our club can get the new chairs we need ... and how I can have enough money for all kinds of extras!

Why not make extra money this pleasant way yourself? It's easy to get started with Chilton's special introductory offer!

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16 Christmas Cards of classic beauty. The designs are formed in gold bronze and crystal glitter on lovely spangled paper. Excitingly different! Sells for \$1.25.

CHEERIE CHERUBS
21 Christmas Cards in rich, full color. Designed by famous Eve Rockwell, her beloved little cherubs capture the warmth and charm of Christmas. Sells for \$1.00.

Once you open up these 4 exciting boxes, you'll see immediately why Chilton cards sell themselves! Every design — whether it's an elegant painting or a bright-hearted drawing — is so tastefully attractive and individual that it's almost impossible to choose your favorite! Just feel that rich, expensive paper — a distinctive compliment to the friends who receive Chilton cards — and see how those sparkling, gay, spangled envelopes say "Merry Christmas!" before the card is even opened!

Within a few minutes you can prove to yourself how easy it is to earn extra money with Chilton cards — just take these 4 boxes next door to your neighbor and make yourself \$3.15 on the spot! People who've never sold before find Chilton cards a pleasure to show, and Chilton's money-making guides show you how to earn \$25, \$50, \$100 and more taking orders for Chilton Greeting Card assortments, Gift Wrappings, Stationery, and Gift Items in your spare time.

SEND NO MONEY! Just fill out the coupon and mail it for your 4 boxes of Chilton cards. When you become an active Chilton dealer, you get all 4 boxes for \$1.00 plus a small mailing cost. You must make money or return the cards and owe nothing. Or, if you prefer, keep them yourself at the regular retail price. Limited offer . . . only one to a family or household . . . so mail your coupon today!



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